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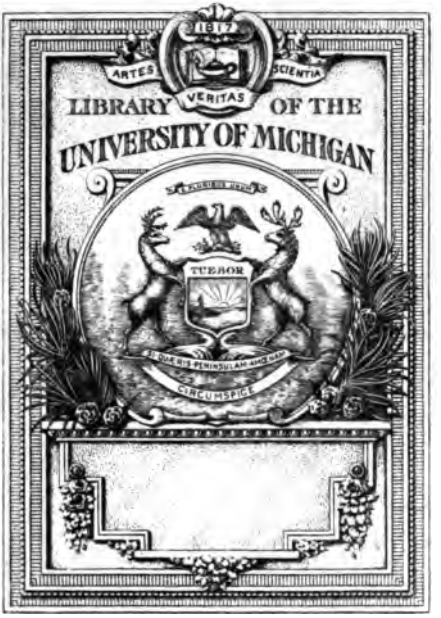
Henry Crabb



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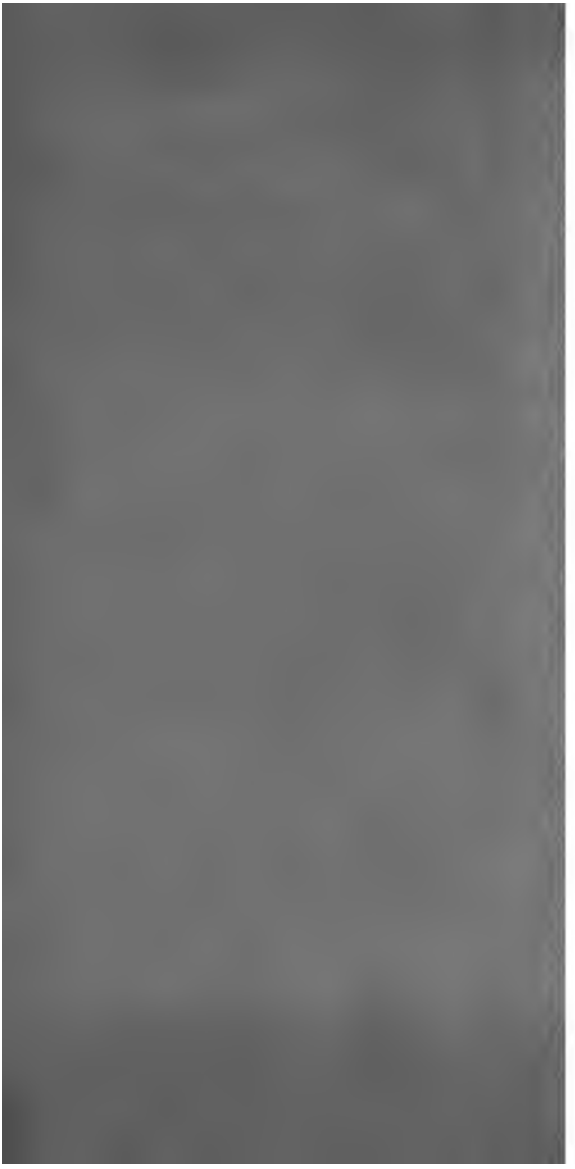

THE

[TISH ESSAYISTS,

WITH

PREFACES,

HISTORICAL AND BIOGRAPHICAL,

BY

ALEXANDER CHALMERS, F. S. A.

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THE

SPECTATOR.

N° 132. WEDNESDAY, AUGUST 1, 1711.

Qui, aut tempus quid postulet non videt, aut plura loquitur, aut se ostentat, aut eorum quibuscum est rationem non habet, is ineptus esse dicitur.

TULL.

That man may be called impertinent, who considers not the circumstances of time, or engrosses the conversation, or makes himself the subject of his discourse, or pays no regard to the company he is in.

HAVING notified to my good friend Sir Roger that I should set out for London the next day, his horses were ready at the appointed hour in the evening; and, attended by one of his grooms, I arrived at the county-town at twilight, in order to be ready for the stage-coach the day following. As soon as we arrived at the inn, the servant who waited upon me inquired of the chamberlain in my hearing what company he had for the coach? The fellow answered, 'Mrs. Betty Arable the great fortune, and the widow her mother; a recruiting officer (who took a place because they were to go) young 'Squire Quickset, her cousin (that her mother wished her to be mar-

up with thee in this public vehicle, is in some degre assaulting on the high road.'

Here Ephraim paused, and the captain with happy and uncommon impudence (which can b convicted and support itself at the same time) cries 'Faith, friend, I thank thee; I should have been little impertinent if thou hadst not reprimanded me Come, thou art, I see, a smoky old fellow, and will be very orderly the ensuing part of my jou I was going to give myself airs, but, ladies, I pardon.'

The captain was so little out of humour, and company was so far from being soured by this li ruffle, that Ephraim and he took a particular deli in being agreeable to each other for the future; assumed their different provinces in the conduct the company. Our reckonings, apartments, and ac commodation, fell under Ephraim; and the captai looked to all disputes upon the road, as the good be haviour of our coachman, and the right we had taking place, as going to London, of all vehicle coming from thence. The occurrences we met wit were ordinary, and very little happened which coul entertain by the relation of them: but when I con sidered the company we were in, I took it for n small good-fortune, that the whole journey was no spent in impertinences, which to one part of us migh be an entertainment, to the other a suffering. Wha therefore Ephraim said when we were almost arrive at London, had to me an air not only of good un derstanding, but good breeding. Upon the youn lady's expressing her satisfaction in the journey, an declaring how delightful it had been to her, Ephrain declared himself as follows: 'There is no ordinar part of human life, which expresseth so much a goo mind, and a right inward man, as his behaviour up meeting with strangers, especially such as may

most unsuitable companions to him: such a man, n he falleth in the way with persons of simpli- ity and innocence, however knowing he may be in ways of men, will not vaunt himself thereof, will the rather hide his superiority to them, that t be painful unto them. My good friend,' eu , turning to the officer, 'thee and I are rt by u by, and peradventure we may never in: but be advised by a plain man; modes apparel are but trifles to the real man, therefore t think such a man as thyself terrible for thy , nor such a one as me contemptible for mine. two such as thee and I meet, with affections ought to have towards each other, thou shouldst e to see my peaceable demeanor, and I should l to see thy strength and ability to protect me

T.

N° 133. THURSDAY, AUGUST 2, 1711.

Quis desiderio sit pudor, aut modus
Tam chari capitis?

HOR. 1 Od. xxiv. 1.

Such was his worth, our loss is such,
We cannot love too well, or grieve too much.
OLDISWORTH.

HERE is a sort of delight, which is alternately with terror and sorrow, in the contemplation neath. The soul has its curiosity more than or- rily awakened, when it turns its thoughts upon conduct of such who have behaved themselves

with an equal, a resigned, a cheerful, a genero heroic temper in that extremity. We are afl with these respective manners of behaviour, secretly believe the part of the dying person ble by ourselves, or such as we imagine our more particularly capable of. Men of exalted march before us like princes, and are, to the nary race of mankind, rather subjects for their ration than example. However, there are no strike more forcibly upon our imaginations, than which are raised from reflections upon the e great and excellent men. Innocent men who suffered as criminals, though they were benef to human society, seem to be persons of the h distinction, among the vastly greater number man race, the dead. When the iniquity of the brought Socrates to his execution, how grea wonderful is it to behold him, unsupported b thing but the testimony of his own conscienc conjectures of hereafter, receive the poison w air of mirth and good-humour, and as if goi an agreeable journey, bespeak some deity to n fortunate!

When Phocion's good actions had met wi like reward from his country, and he was death with many others of his friends, they b ing their fate, he walking composedly towar place of execution, how gracefully does he s his illustrious character to the very last instant! of the rabble spitting at him as he passed, w usual authority he called to know if no one was to teach this fellow how to behave himself. a poor-spirited creature that died at the sam for his crimes, bemoaned himself unmanfull rebuked him with this question, 'Is it no cons to such a man as thou art to die with Phocion the instant when he was to die, they asked wha

e had for his son: he answered, 'To forget
' of the Athenians.' Niocles, his friend,
same sentence, desired he might drink the
efore him: Phocion said, 'because he never
ed him any thing, he would not even this,
icult request he had ever made.'

1 ances were very noble and great, and
ctions of those sublime spirits had made death
what it is really intended to be by the Author
e, a relief from a various being, ever subject
ns 1 difficulties.

mas the Theban general, having received
a mortal stab with a sword, which was left
ody, lay in that posture till he had intelli-
hat his troops had obtained the victory, and
rmitted it to be drawn out, at which instant
essed himself in this manner: 'This is not
of my life, my fellow-soldiers; it is now
aminondas is born, who dies in so much

re an endless labour to collect the accounts,
ich all ages have filled the world, of noble
ic minds that have resigned this being, as if
nination of life were but an ordinary occur-
it.

common-place way of thinking I fell into
aukward endeavour to throw off a real and
tion, by turning over books in a melan-
ood; but it is not easy to remove griefs which
heart, by applying remedies which only
the imagination. As therefore this paper
sist of any thing which concerns human life,
help letting the present subject regard what
the last object of my eyes, though an enter-
of sorrow.

it this evening to visit a friend, with a de-

sign to rally him, upon a story I had heard of intending to steal a marriage without the privity us his intimate friends and acquaintance. I c into his apartment with that intimacy which I hav done for very many years, and walked directly his bed-chamber, where I found my friend agonies of death.—What could I do? The inno mirth in my thoughts struck upon me like the m flagitious wickedness: I in vain called upon him; was senseless, and too far spent to have knowledge of my sorrow, or any pain in m Give me leave then to transcribe my soliloquy, a stood by his mother, dumb with the weight of g for a son who was her honour and her comfort, never till that hour since his birth had been an casion of a moment's sorrow to her.'

'How surprising is this change! From the session of vigorous life and strength, to be redu in a few hours to this fatal extremity! Those which look so pale and livid, within these few gave delight to all who heard their utterance: it the business, the purpose of his being, next to ob ing him to whom he is gone, to please and instru and that for no other end but to please and instruc Kindness was the motive of his actions, and with all the capacity requisite for making a figure in a contentious world, moderation, good-nature, affability, temperance, and chastity, were the arts of his excellent life.—There as he lies in helpless agony, no wise man who knew him so well as I, but would resign all the world can bestow to be so near the end of such a life. Why does my heart so little obey my reason as to lament thee, thou excellent man?—Heaven receive him or restore him?—Thy beloved mother, thy obliged friends, thy helpless servants, stand around

: without distinction. How much wouldst thou,
ac thou thy senses, say to each of us!
‘ t now that good heart bursts, and he is at rest
— in that breath expired a soul who never indulged
ıp on unfit for the place he is gone to. Where are
now my plans of justice, of truth, of honour? Of
t use the volumes thou hast collated, the argu-
ı thou hast invented, the examples thou hast
wed? Poor were the expectations of the stu-
, the modest, and the good, if the reward of
ır labours were only to be expected from man.
, my friend, thy intended pleadings, thy intended
d offices to thy friends, thy intended services to thy
ıtry, are already performed (as to thy concern in
in his sight, before whom, the past, present, and
e appear at our view. While others with thy talents
ɛ tormented with ambition, with vain-glory, with
r, with emulation, how well didst thou turn thy
to its own improvement in things out of the
power of fortune; in probity, in integrity, in the
ice and study of justice! How silent thy passage,
' private thy journey, how glorious thy end!
ny have I known more famous, some more know-
not one so innocent.’ R.

N° 134. FRIDAY, AUGUST 3, 1711.

——— *Opiferque per orbem*
Dicor ———

OVID, Met. i. 521.

And am the great physician call'd below.
DRYDEN.

DURING my absence in the country, several pac have been left for me, which were not forwar to me, because I was expected every day in t The author of the following letter dated from To hill, having sometimes been entertained with learned gentlemen in plush doublets*, who vended their wares from a stage in that place, pleasantly enough addressed to me, as no less a in morality, than those are in physic. To con with his kind inclination to make my cures I shall give you his testimonial of my great abi at large in his own words.

'SIR, Tower-hill, July 5, 171

'YOUR saying the other day there is so thing wonderful in the narrowness of those m which can be pleased, and be barren of bounty those who please them, makes me in pain that I not a man of power. If I were, you should s see how much I approve your speculations. In mean time, I beg leave to supply that inability the empty tribute of an honest mind, by telling

* Viz. Quack-doctors.

I love and thank you for your daily refresh-
I constantly peruse your paper as I smoke my
g's pipe (though I cannot forbear reading the
before I fill and light,) and really it gives a
ful relish to every whiff; each paragraph is
t either with useful or delightful notions, and
r fail of being highly diverted or improved.
ariety of your subjects surprises me as much
ox of pictures did formerly, in which there was
e, that by pulling some pieces of isin-
n, was changed into a grave senator or a
-f rew, a patched lady or a nun, a beau or
k-a-more, a prude or a coquette, a country
or a conjurer, with many other different re-
tations very entertaining (as you are) though
e same at the bottom. This was a childish
it, when I was carried away with outward
, but you make a deeper impression, and
me secret springs of the mind; you charm the
soothe the passions, and insensibly lead the
to that sweetness of temper that you so well de-
you rouse generosity with that spirit, and in-
humanity with that ease, that he must be
bly stupid that is not affected by you. I can-
, indeed, that you have put impertinence to
, or vanity out of countenance; but, methinks,
e bid as fair for it, as any man that ever ap-
upon a public stage; and offer an infallible cure
e and folly, for the price of one penny. And
t is usual for those who receive benefit by such
operators, to publish an advertisement, that
may reap the same advantage, I think myself
d to declare to all the world, that having for a
ime been splenetic, ill-natured, froward, suspi-
and unsociable, by the application of your
nes, taken only with half an ounce of right

Virginia tobacco, for six successive mornings, l
become open, obliging, officious, frank and hospit

I am,
Your humble servant
and great abmirer,
GEORGE TRUSTY

The careful father and humble petitioner h
after mentioned, who are under difficulties al
the just management of fans, will soon rec
proper advertisements relating to the professor
that behalf, with their places of abode and met
of teaching.

'SIR, July 5, 171

'IN your Spectator of June the 27th,
transcribe a letter sent to you from a new sor
muster-master, who teaches ladies the whole e
cise of the fan; I have a daughter just com
town, who though she has always held a fan in
hand at proper times, yet she knows no more l
to use it according to true discipline, than an
ward school-boy does to make use of his new sw
I have sent for her on purpose to learn the exer
she being already very well accomplished in all o
arts which are necessary for a young lady to un
stand; my request is, that you will speak to y
correspondent on my behalf, and in your next
per let me know what he expects, either by
month or the quarter, for teaching: and where
keeps his place of rendezvous. I have a son
whom I would fain have taught to gallant fans,
should be glad to know what the gentleman will l
for teaching them both, I finding fans for practic

m expence. This information will in the high-
oblige,

SIR,

Your most humble servant,

WILLIAM WISEACRE.

soon as my son is perfect in this art (which I
vill be in a year's time, for the boy is pretty
I design he shall learn to ride the great horse.
he is not yet above twenty years old) if his
whose darling he is, will venture him.'

'*TO THE SPECTATOR.*

humble Petition of Benjamin Easy, Gent.

EWETH,

'THAT it was your petitioner's misfortune
to Hackney church last Sunday, where to
amazement he met with a soldier of your
ining; she furls a fan, recovers a fan, and
rough the whole exercise of it to admiration.
ill-managed officer of your's has, to my know-
been the ruin of above five young gentlemen
myself, and still goes on laying waste where-
comes, whereby the whole village is in
er. Our humble request is therefore, that
Amazon be ordered immediately to lay down
, or that you would issue forth an order, that
ve been thus injured may meet at the place
rendezvous, and there be taught to manage
m-poxes in such manner as we may be an
atch for her;

And your petitioner shall ever pray, &c.'

N° 135. SATURDAY, AUGUST 4, 1711.

Est brevitate opus, ut currat sententia ——
HOR. 1 Sat. x. 9.

Let brevity dispatch the rapid thought.

I HAVE somewhere read of an eminent person, v used in his private offices of devotion to give t to heaven that he was born a Frenchman: for own part, I look upon it as a peculiar bles I was born an Englishman. Among many ot reasons, I think myself very happy in my country; the language of it is wonderfully adapted to a who is sparing of his words, and an enemy to loq city.

As I have frequently reflected on my good fort in this particular, I shall communicate to the pu my speculations upon the English tongue, not d ing but they will be acceptable to all my cu readers.

The English delight in silence more than any ot European nation, if the remarks which are made us by foreigners are true. Our discourse is not k up in conversation, but falls into more pauses a intervals than in our neighbouring countries; as it observed, that the matter of our writings is thro much closer together, and lies in a narrower com than is usual in the works of foreign authors: for, favour our natural taciturnity, when we are obli to utter our thoughts, we do it in the shortest we are able, and give as quick a birth to our concep tions as possible.

r shews itself in several remarks that
e upon the English language. As first
ıs abounding in monosyllables, which gives
ortunity of delivering our thoughts in few
This indeed takes off from the elegance of
e, but at the same time expresses our ideas
diest manner, and consequently answers the
n of speech better than the multitude of
which make the words of other languages
eable and sonorous. The sounds of our
ords are commonly like those of string mu-
and transient, which rise and perish upon a
ch; those of other languages are like the
wind instruments, sweet and swelling, and
l out into variety of modulation.

xt place we may observe, that where the
t monosyllables, we often make them so,
as lies in our power, by our rapidity of
on; as it generally happens in most of our
which are derived from the Latin, where
ict the length of the syllables that gives
ave and solemn air in their own language,
hem more proper for dispatch, and more
ble to the genius of our tongue. This we
a multitude of words, as 'liberty, con-
re, orator,' &c.

natural aversion to loquacity has of late
a very considerable alteration in our lan-
closing in one syllable the termination of
rperfect tense, as in these words 'drown'd,
rriv'd,' for 'drowned, walked, arrived,'
very much disfigured the tongue, and turned
t of our smoothest words into so many
consonants. This is the more remarkable,
ıe want of vowels in our language has been
al complaint of our politest authors, who

nevertheless are the men that have made these trenchments, and consequently very much increa our former scarcity.

This reflection on the words that end in ED, I heard in conversation from one of the greatest gen this age has produced*. I think we may add to foregoing observation, the change which h in our language, by the abbreviation of several v that are terminated in 'eth;' by substituti the room of the last syllable, as in 'drowns; v arrives,' and innumerable other words, which pronunciation of our forefathers were 'drov walketh, arriveth.' This has wonderfully multi letter which was before too frequent in the l tongue, and added to that hissing in our lan which is taken so much notice of by foreigners : at the same time humours our taciturnity, and us of many superfluous syllables.

I might here observe, that the same single on many occasions does the office of a whole v and represents the 'his' and 'her' of our forefi There is no doubt but the ear of a foreigner, v is the best judge in this case, would very mu approve of such innovations, which indeed we ourselves in some measure, by retaining the old mination in writing, and in all the solemn offices of religion.

As in the instances I have given we have tomized many of our particular words to the d ment of our tongue, so on other occasions we drawn two words into one, which has likewise much untuned our language, and clogged it

* This was probably Dean Swift, who has made the observation in his proposal for correcting, improving, certaining the English tongue, &c. See Swift's Works.

admission or not; and will never be decided
we have something like an academy, that by
best authorities and rules drawn from the ana
of languages shall settle all controversies betw
grammar and idiom.

I have only considered our language as it
the genius and natural temper of the English, w
is modest, thoughtful, and sincere, and which,
haps, may recommend the people, though it
spoiled the tongue. We might, perhaps, c y
same thought into other languages, and uce
great part of what is peculiar to them fr the
nius of the people who speak them. It
the light talkative humour of the Fr
little infected their tongue, which
by many instances; as the genius of the I
which is so much addicted to music and cer
has moulded all their words and phrases to
particular uses. The stateliness and gravity of
Spaniards shews itself to perfection in the
of their language; and the blunt honest hum
the Germans sounds better in the roughness of
High-Dutch, than it would in a politer tongue.

C.

№ 136. MONDAY, AUGUST 6, 1711.

Parthis mendacior

HOR. 2 Ep. i. 112.

A greater liar Parthia never bred.

( )ING to the request of this strange fellow, I pr the following letter.

'MR. SPECTATOR,

'I SHALL without any manner of preface or apo- t you, that I am, and ever have been from u rard, one of the greatest liars this island pro ceu. I have read all the moralists upon ct, but could never find any effect their dis- s had upon me, but to add to my misfortune new thoughts and ideas, and making me more in my language, and capable of sometimes seeming truths with my improbabilities. With ong passion towards falsehood in this kind, does not live an honester man, or a sincerer ad; but my imagination runs away with me, and never is started, I have such a scene of adventures ars in an instant before me, that I cannot help ring them, though to my immediate confusion, I t but know I am liable to be detected by the first I meet.

'Upon occasion of the mention of the battle of Poltowa *, I could not forbear giving an account

* Fought July 8, 1709, between Charles XII. of Sweden and Peter I. Emperor of Russia; wherein Charles was entirely defeated.

of a kinsman of mine, a young merchant who v
bred at Moscow, that had too much mettle to at
books of entries and accounts, when there was
active a scene in the country where he resid
followed the Czar as a volunteer. This warm y
(born at the instant the thing was spoke of) v
man who unhorsed the Swedish general, he was
occasion that the Muscovites kept their fire in
soldier-like a manner, and brought up those tro
which were covered from the enemy at the l
ning of the day; besides this, he had at last s
fortune to be the man who took Count Piper
With all this fire I knew my cousin to be the ci
creature in the world. He never made any
tinent show of his valour, and then he had an exc
lent genius for the world in every other kind.
had letters from him (here I felt in my po
that exactly spoke the Czar's character, wh
knew perfectly well; and I could not forbear c
cluding, that I lay with his imperial majesty tw
or thrice a week all the while he lodged at D
ford †. What is worse than all this, it is impo
to speak to me, but you give me some occ n
coming out with one lie or other, that
wit, humour, prospect of interest, or any other mo
tive that I can think of in nature. The other day
when one was commending an eminent and learnec
divine, what occasion in the world had I to say
'Methinks he would look more venerable if he wer
not so fair a man?' I remember the company smiled
I have seen the gentleman since, and he is coal
black. I have intimations every day in my life
nobody believes me, yet I am never the better.
was saying something the other day to an old frien
at Will's coffee-house, and he made me no manne

* Prime Minister of Charles XII.
† In the spring of the year 1698.

er; told me that an acquaintance of Tully having two or three times together said without receiving any answer, " that upon he was but that very month forty years Tully answered, " Surely you think me incredulous man in the world, if I do not what you have told me every day these ten The mischief of it is, I find myself wonclined to have been present at every octhat is spoken of before me; this had led y inconveniences, but indeed they have rewer, because I am no ill-natured man, er speak things to any man's disadvantage. directly defame, but I do what is as bad in luence, for I have often made a man say h a lively expression, who was born a brother. When one has said in my such a one is no wiser than he should immediately have replied, " Now 'faith, I see that, he said a very good thing to my uch-a-one, upon such an occasion, and the Such an honest dolt as this has been watched ry expression he uttered, upon my recommenof him, and consequently been subject to the ridicule. I once endeavoured to cure myself impertinent quality, and resolved to hold my for seven days together; I did so, but then so many winks and unnecessary distortions of ce upon what any body else said, that I found forebore the expression, and that I still lied heart to every man I met with. You are to one thing. (which I believe you will say is a considering the use I should have made of it) r travelled in my life; but I do not know r I could have spoken of any foreign country ore familiarity than I do at present, in conho are strangers to me. I have cursed the

inns in Germany; commended the brothels at V
nice; the freedom of conversation in France; a
though I never was out of this dear town, and h
miles about it, have been three nights together d
ged by bravoes, for an intrigue with a card
mistress at Rome.

'It were endless to give you particulars of
kind; but I can assure you, Mr. Spectator, th
are about twenty or thirty of us in this town;
mean by this town the cities of London and W
minster; I say there are in town a sufficient numb
of us to make a society among ourselves; and
we cannot be believed any longer, I beg of you
print this my letter, that we may meet together, a
be under such regulation as there may be no oc
sion for belief or confidence among us. If you thi
fit, we might be called "the historians," for liar is l
come a very harsh word. And that a member
the society may not hereafter be ill received by
rest of the world, I desire you would explain a lit
this sort of men, and not let us historians be ranke
as we are in the imaginations of ordinary peo
among common liars, make-bates, impostors, a
incendiaries. For your instruction herein, you a
to know that an historian in conversation is only
person of so pregnant a fancy, that he cannot be
contented with ordinary occurrences. I know a
man of quality of our order, who is of the wrong
side of forty-three, and has been of that age, accord-
ing to Tully's jest, for some years since, whose vein
is upon the romantic. Give him the least occasion,
and he will tell you something so very particular
that happened in such a year, and in such company,
where by the by was present such a one, who was
afterwards made such a thing—Out of all these
circumstances, in the best language in the world,
he will join together with such probable incidents

t :ws a person of the deepest pene-
n stest mind, and withal something
: when he speaks of himself, that you
nire. Dear sir, why should this be lying!
; so instructive. He has withal the
1 ject; something so very venerable and
ther of these historians is a young man
re would take in, though he extremely wants
is people send children (before they can learn
g) to school, to keep them out of harm's
—He tells things which have nothing at all in
can neither please nor displease, but merely
your time to no manner of purpose, no man-
lelight; but he is good-natured, and does it
he loves to be saying something to you, and
1 you.
uld name you a soldier that hath done very
ings without slaughter; he is prodigiously
l slow of head, but what he can say is for
so that we must have him.
: leave to tell you of one more, who is
he is the most afflicted creature in the world,
happened between him and a great beauty
ver be known. Yet again he comforts him-
ang the jade her woman. If money can keep
trusty I will do it, though I mortgage every
nthony and Cleopatra for that; all for love
world well lost."
sir, there is my little merchant, honest In-
'Change, there is my man for loss and
re is tare and tret, there is lying all round
e; he has such a prodigious intelligence, he
ll the French are doing, or what we intend
t to intend, and has it from such hands.—
, whither am I running! while I complain,
remonstrate to you, even all this is a lie,
re is not one such person of quality, lover,

soldier, or merchant, as I have now described in whole world, that I know of. But I will catch once in my life, and in spite of nature speak one u to wit, that I am,

T. Your humble servant, &c.'

N° 137. TUESDAY, AUGUST 7, 1711.

At hæc etiam servis semper libera fuerunt, timerent, derent, dolerent, suo potius quam alterius arbitrio.
TULL. Epist.

Even slaves were always at liberty to fear, rejoi grieve, at their own rather than another's pleasure.

It is no small concern to me, that I find so l complaints from that part of mankind whose por it is to live in servitude, that those whom they pend upon will not allow them to be even as l as their condition will admit of. There are, unhappy correspondents inform me, rs are offended at a cheerful countenance, and t a servant is broke loose from them, if he d preserve the utmost awe in their presence. is one who says, if he looks satisfied, his master him, 'what makes him so pert this morning;' u little sour, 'Hark ye, sirrah, are not you paid yo wages?' The poor creatures live in the most e treme misery together; the master knows not ho to preserve respect, nor the servant how to give It seems this person is of so sullen a nature, t knows but little satisfaction in the midst of a pr tiful fortune, and secretly frets to see any e ance of content in one that lives upon the h

e he is unhappy in the pos-
Uneasy persons, who cannot
h own ls, vent their spleen upon all
na upon them; which, I think, is expressed
manner in the following letters.

August 2, 1711.

'I HAVE read your Spectator of the third of
nonth, and wish I had the happiness of being
ed to serve so good a master as Sir Roger.
haracter of my master is the very reverse of
ood and gentle knight's. All his directions
, and his mind revealed by way of contra-
when any thing is to be remembered, with
cast of face he cries "Be sure to forget
I am to make haste back, "Do not come
hours; be sure to call by the way upon
your companions." Then another excellent
is, if he sets me any thing to do, which he
necessarily take up half a day, he
times in a quarter of an hour to know whe-
e done yet. This is his manner; and
perverseness runs through all his actions,
as the circumstances vary. Besides all
is so suspicious, that he submits himself to
dgery of a spy. He is as unhappy himself as
s his servants: he is constantly watching us,
er no more in pleasure and liberty than
ier and a prisoner. He lays traps for
no sooner makes a discovery, but falls into
ge, as I am more ashamed of for coming
than for being directed to me. This, sir,
sketch of a master I have served upwards
years; and though I have never wronged
confess my despair of pleasing him has very
abated my endeavour to do it. If you will
leave to steal a sentence out of my master's

Clarendon, I shall tell you my case in a word, "I used worse than I deserved, I cared less to dese well than I had done."

I am, SIR,

Your humble servant,

RALPH VALET.'

'DEAR MR. SPECTER,

'I AM the next thing to a lady's woman, am under both my lady and her woman. I so used by them both, that I should be very to see them in the Specter. My lady herself is no mind in the world, and for that reason her w man is of twenty minds in a moment. My lady one that never knows what to do with he she pulls on and puts off every thing she w twenty times, before she resolves upon it for day. I stand at one end of the room, and things to her woman. When my lady a n thing, I hear, and have half brought it, w woman meets me in the middle of the room to ceive it, and at that instant she says, "No, she not have it." Then I go back, and her woman c up to her, and by this time she will have that, two or three things more in an instant. The w and I run to each other; I am loaded and deliv the things to her, when my lady says she wants of all these things, and we are the dullest creatu the world, and she the unhappiest woman living, she shall not be drest in any time. Thus we st not knowing what to do, when our good lady w all the patience in the world tells us as plain as can speak, that she will have temper beca have no manner of understanding; and begins to dress, and see if we can find out of ourselves w we are to do. When she is dressed she goes dinner, and after she has disliked every thing th

calls for her coach, then commands it in again, then she will not go out at all, and then will too, and orders the chariot. Now, good Mr. ter, I desire you would, in the behalf of all who e froward ladies, give out in your paper, that n can be done without allowing time for it, nu t one cannot be back again with what one sent for, if one is called back before one can go tep for that they want. And if you please, let 1 know that all mistresses are as like as all ser-

I am your loving friend.
PATIENCE GIDDY.'

These are great calamities; but I met the other in the Five-fields, towards Chelsea, a pleasanter than either of the above represented. A fat r was puffing on in his open waistcoat; a boy ourteen in a livery, carrying after him his cloak, r coat, hat, wig, and sword. The poor lad was / to sink with the weight, and could not keep rith his master, who turned back every half fur- and wondered what made the lazy young dog ehind.

There is something very unaccountable, that peo- cannot put themselves in the condition of the below them, when they consider the com- they give. But there is nothing more com- than to see a fellow (who if he were reduced t, would not be hired by any man living) lament he is troubled with the most worthless dogs in re.

It would, perhaps, be running too far out of com- on life to urge, that he who is not master of him- elf and his own passions, cannot be a proper master of another. Equanimity in a man's own words and actions, will easily diffuse itself through his whole

family. Pamphilio has the happiest household any man I know, and that proceeds from the hu regard he has to them in their private persons, well as in respect that they are his servants. If th be any occasion, wherein they may in themselv supposed to be unfit to attend their master's c by reason of any attention to their own, he is so g as to place himself in their condition. I thou very becoming in him, when at dinner the o r he made an apology for want of more attend s. said, 'one of my footmen is gone to the weddi his sister, and the other I do not expect to wait, cause his father died but two days ago.' T

N° 138. WEDNESDAY, AUGUST 8, 1711.

Utitur in re non dubiâ testibus non necessariis.
TULL.

He uses unnecessary proofs in an indisputable point.

ONE meets now and then with persons who are tremely learned and knotty in expounding clear ca Tully tells us of an author that spent some page prove that generals could not perform the great en prises which have made them so illustrious, if had not had men. He asserted also, it seems, tha minister at home, no more t a c ler abr could do any thing without o were i struments and assistants. On u occ on p duces the example of Themistocles, nc Cy

er elf, whom he denies to have been
or al u what they did, except they had
reu ny otners. It is pleasant enough to see
ons contend without opponents, and triumph
ictory.

author above-mentioned by the orator is
for ever in a very ridiculous light, and we
ery day in conversation such as deserve the
of renown, for troubling those with whom
erse with the like certainties. The persons
ave always thought to deserve the highest ad-
n this kind are your ordinary story-tellers,
e most religiously careful of keeping to the
every particular circumstance of a narration,
r it concerns the main end or not. A gentle-
n I had the honour to be in company with
, upon some occasion that he was pleased
1, he remembered a very pretty repartee
y a very witty man in King Charles's time upon
occasion. 'I remember (said he, upon enter-
the tale) much about the time of Oates's plot,
ousin-german of mine and I were at the Bear
orn. No, I am out, it was at the Cross-keys;
k Thomson was there, for he was very great
e gentleman who made the answer. But I am
was spoken somewhere thereabouts, for we
bottle in that neighbourhood every evening:
matter for all that, the thing is the same;
—'

going on to settle the geography of the
I left the room, wondering at this odd
ad which can play away its words, with
nothing to the purpose, still observing its
pertinencies, and yet proceeding in them.
question but he informed the rest of his
e, who had more patience than I, of the
parentage, as well as the collateral alli-

ances of his family who made the repartee, : him who provoked him to it.

It is no small misfortune to any who have : value for their time, when this quality of bei very circumstantial, and careful to be exact, pens to shew itself in a man whose quality o them to attend his proofs, that it is now day, : like. But this is augmented when the same gets into authority, as it often does. Nay, I known it more than once ascend the very p One of this sort taking it in his head to be a admirer of Dr. Tillotson and Dr. Beveridge, failed of proving out of these great authors, which no man living would have denied him upo own single authority. One day resolving to to the point in hand, he said, 'according to excellent divine' I will enter upon the matter, his words, in his fifteenth sermon of the folio ed page 160,—

"I shall briefly explain the words, and then sider the matter contained in them."

This honest gentleman needed not, one would strain his modesty so far as to alter his desi 'entering upon the matter,' to that of 'briefl plaining.' But so it was, that he would not be contented with that authority, but added the other divine to strengthen his method, and us, 'with the pious and learned Dr. Beve page 4th of his ninth volume, "I shall end make it as plain as I can from the words w have now read, wherein for that purpose we consider——" This wiseacre was reckoned b parish, who did not understand him, a most lent preacher; but that he read too much, an so humble that he did not trust enough to his parts.

Next to these ingenious gentlemen, who

nobody can deny them, are to be ranked
n people who do not indeed attempt to prove
things, but are ever labouring to rai-e
with you about matters you will give up
it the least controversy. One of these
a gentleman who said he saw Mr. Such-
go this morning at nine of the clock towards
avel-pits; 'Sir, I must beg your pardon for
r though I am very loth to have any dispute
u, yet I must take the liberty to tell you it
e when I saw him at St. James's.' When
this genius are pretty far gone in learning
ll put you to prove that snow is white, and
ou are upon that topic can say that there is
o such thing as colour in nature; in a word,
turn what little knowledge they have into
ity of raising doubts; into a capacity
ays frivolous and always unanswerable.
OI two disputants of this impertinent and la-
k that the cynic said, 'one of these fellows
a ram, and the other holds the pail.'

ADVERTISEMENT.

exercises of the snuff-box, according to the
ionable airs and motions, in opposition to
use of the fan, will be taught with the best
r perfumed snuff, at Charles Lillie's, per-
at the corner of Beaufort-buildings in the
and attendance given for the benefit of the
rchants about the Exchange for two hours
ay at noon, except Saturdays, at a toy-shop
rraway's coffee-house. There will be likewise
the ceremony of the snuff-box, or rules for
snuff to a stranger, a friend, or a mistress,
g to the degrees of familiarity or distance;
explanation of the careless, the scornful, the

politic, and the surly pinch, and the gestures prop
each of them.

'N. B. The undertaker does not questi
a short time to have formed a body of reg
boxes ready to meet and make head
regiment of fans which have been la
and are now in motion.'

T

N° 139. THURSDAY, AUGUST 9, 1711.

Vera gloria radices agit, atque etium propagatur; ficta nia celeriter, tanquam flosculi, decidunt, nec simulatum quidquam esse diuturnum.

TULL

True glory takes root, and even spreads: all false prete like flowers, fall to the ground; nor can any counterfeit long.

Of all the affections which attend human life, love of glory is the most ardent. According as is cultivated in princes, it produces the greatest g or the greatest evil. Where sovereigns have it impressions received from education only, it cre an ambitious rather than a noble mind: where it the natural bent of the prince's inclination, it pr him to the pursuit of things truly glorious. two greatest men now in Europe (according to common acceptation of the word great) are Lew King of France, and Peter Emperor of R it is certain that all fame does not arise in practice of virtue, it is, methinks, no u amusement to examine the glory of these u tates, and distinguish that which is empty, pe

rolous, from what is solid, lasting, and im-

of France had his infancy attended by
nd worldly men, who made extent of terri-
st glorious instance of power, and mis-
of fame for the acquisition of
l young monarch's heart was by such
easily deluded into a fondness for vain-
, and upon these unjust principles to form or
with suitable projects of invasion, rapine,
r, and all the guilts that attend war when it is
At the same time this tyranny was laid,
l arts were encouraged in the most gene-
r, as if men of higher faculties were to be
l to permit the massacre of the rest of the
Every superstructure which the court of
: built upon their first designs, which were in
s vicious, was suitable to its false founda-
The ostentation of riches, the vanity of equi-
e of poverty, and ignorance of modesty,
the c n s of life: the generous love of
wo v c ged into gallantry for all the
l s among men turned into com-
l or erest, or mere professions. 'While
were the rules of life, perjuries in the prince,
l general corruption of manners in the subject,
the snares in which France has entangled all her
ours.' With such false colours have the eyes
been inchanted, from the debauchery of his
outh, to the superstition of his present old age.
it is, that he has the patience to have sta-
rected to his prowess, his valour, his fortitude,
the sof s and luxury of a court to be ap-
for y and enterprise in military

ter A evitz of Russia, when he came to years
manhood, gh he found himself emperor of a

vast and numerous people, master of an
ritory, absolute commander of the lives and ro
of his subjects, in the midst of this unbou d pe
and greatness, turned his thoughts upon n
people with sorrow. Sordid ignorance, and a
manner of life, this generous prince beheld
temned, from the light of his own geni
judgment suggested this to him, and
prompted him to amend it. In order to u
not send to the nation from whence the or
world has borrowed its politeness, but h
his diadem to learn the true way to glory
nour, and application to useful arts, when to
ploy the laborious, the simple, the honest t or
people. Mechanic employments and o
very justly the first objects of his favour to
vation. With this glorious intention he tra
into foreign nations in an obscure manner, above
ceiving little honours where he sojourned, but
ing into what was of more consequence, their a
peace and of war. By this means has this
prince laid the foundation of a great and lasti
by personal labour, personal knowledge,
lour. It would be injury to any of antiquity to
them with him. Who, but himself, ever left a th
to learn to sit in it with more grace? Who
thought himself mean in absolute power, till he
learned to use it?

If we consider this wonderful person, it is
plexity to know where to begin his encom
Others may in a metaphorical or philosophic
be said to command themselves, but this emper
also literally under his own com l. How ge
rous and how good was his enter own
as a private man in the army he r , none
it might expect to outrun the steps wi w h
himself advanced! By such measures

ned to conquer, learned to use his con-
How terrible has he appeared in battle,
victory! Shall then the base arts of
be held polite, and the honest la-
Russian barbarous? No: barbarity is
ce of true honour, or placing any thing
it. The unjust prince is ignoble and
the good prince only renowned and glo-

n may impose upon themselves what
se by their corrupt imaginations, truth will
ep its station; and as glory is nothing else
shadow of virtue, it will certainly disappear
eparture of virtue. But how carefully ought
notions of it to be preserved, and how in-
should we be to encourage any impulses to-
The Westminster school-boy that said the
he could not sleep or play for the colours
nail *, ought to be free from receiving a blow

et us consider what is truly glorious according
author I have to-day quoted in the front of my

e perfection of glory, says Tully, consists in
three particulars: 'That the people love us;
hey have confidence in us; that being affected
certain admiration towards us, they think we
ve honour.' This was spoken of greatness in
commonwealth. But if one were to form a
n of consummate glory under our constitution,
add to the above-mentioned felicities a
necessary inexistence, and disrelish of all

* The colours taken at Blenheim, in 1704, were fixed up Westminster-hall, after having been carried in procession rough the city.

the rest, without the prince's favour *. He sh
methinks, have riches, power, honour, co
glory; but riches, power, honour, con
glory should have no charms, but as acc
the affection of his prince. He should, methinks
popular because a favourite, and a favourite be
popular. Were it not to make the character too
ginary, I would give him sovereignty over some
territory, and make him esteem that an empty
tion without the kind regards of his own p
may merely have an idea of a man thus c
and circumstantiated, and if he were so
power without an incapacity † of giving jealousy,
would be also glorious without possibility
ing disgrace. This humility and this impor
make his glory immortal.

These thoughts are apt to draw me beyo
usual length of this paper; but if I could
such rhapsodies could outlive the common fi
ordinary things, I would say these sketches
images of glory were drawn in August, 1711,
John Duke of Marlborough made that
march wherein he took the French lines
bloodshed.

* He means, that all the other felicities should not
lished, or even perceived to exist, without the prince'

† The sense seems to require 'without a capacity,'
the copies read as here.

N° 140. FRIDAY, AUGUST 10, 1711.

——Animum curis nunc huc, nunc dividit illuc.
VIRG. Æn. iv. 285.

This way and that the anxious mind is torn.

EN I acquaint my reader, that I have many letters not yet acknowledged, I believe he wn, what I have a mind he should believe, that : no small charge upon me, but am a person of consequence in this world. I shall therefore y the present hour only in reading petitions in rder as follows.

'MR. SPECTATOR,

'I HAVE lost so much time already, that I , upon the receipt hereof, you will sit down diately, and give me your answer. And I would ' of you whether a pretender of mine really loves As well as I can I will describe his manners. en he sees me he is always talking of constancy, vouchsafes to visit me but once a fortnight, and always in haste to be gone. When I am I hear he says he is mightily concerned, but r comes nor sends, because, as he tells his ıtance with a sigh, he does not care to let me know all the power I have over him, and how impossible it is for him to live without me. When he leaves the town, he writes once in six weeks, desires to hear from me, complains of the torment of absence, speaks of flames, tortures, languishings, and ecstasies. He has the cant of an impatient lover, but keeps the pace of a lukewarm one. You know I must not go faster than he does, and to move at

this rate is as tedious as counting a great clock. you are to know he is rich, and my mother says, i is slow he is sure; he will love me long, if he lov little: but I appeal to you whether he loves at al

Your neglected humble servant,

LYDIA NOVEL

'All these fellows who have money are extr saucy and cold; pray, sir, tell them of it.'

'MR. SPECTATOR,

'I HAVE been delighted with nothi through the whole course of your writings t substantial account you lately gave of wit, and I c wish you would take some other opportunity to press further the corrupt taste the age is run which I am chiefly apt to attribute to the preva of a few popular authors, whose merit in some spects has given a sanction to their faults in otl Thus the imitators of Milton seem to place all excellency of that sort of writing either in the couth or antique words, or something else w was highly vicious, though pardonable, in that g man *. The admirers of what we call point turn, look upon it as the particular happ which Cowley, Ovid, and others, owe their r tion, and therefore endeavour to imitate th in such instances. What is just, proper, and ral does not seem to be the question with them, by what means a quaint antithesis may be br about, how one word may be made to lo ways, and what will be the consequence of a allusion. Now though such authors appear to to resemble those who make themselves fine,

* So Philips in his Cyder is careful to mis-spell the w *orchat, sovran*, after Milton, &c.

of being well-dressed, or graceful; yet the
f is, that these beauties in them, which I call
s, are thought to proceed from luxuriance of
overflowing of good sense. In one word,
the character of being too witty: but if
w I acquaint the world they are not witty at
you would, among many others, oblige,

SIR,

Your most benevolent reader,

R. D.'

'I AM a young woman, and reckoned pretty;
e you will pardon me that I trouble you to
a wager between me and a cousin of mine,
dways contradicting one because be under-
n: pray, sir, is Dimple spelt with a single
e P?

I am, SIR,

Your very humble servant,

BETTY SAUNTER.

ay, sir, direct thus, "To the kind Querist,"
e it at Mr. Lillie's, for I do not care to be
m the thing at all. I am, sir, again, your hum-
ervant.'

SPECTATOR,

'I MUST needs tell you there are several of
rs I do not much like. You are often so
is no enduring you, and so learned there
nding you. What have you to do with
CON

Your humble servant,

PARTHENOPE.'

'MR. SPECTATOR,

'LAST night as I was walking in the
I met a couple of friends. "Pr'ythee, Jack,"
one of them, "let us go drink a glass of w
I am fit for nothing else." This put me upon
flecting on the many miscarriages which
conversations over wine, when men go to
tle to remove such humours as it only stirs up
awakens. This I could not attribute more to
thing than to the humour of putting company
others which men do not like themselves.
sir, declare in your papers, that he who is a tr
some companion to himself, will not be an agree
one to others. Let people reason themsel
good humour, before they impose themselves
their friends. Pray, sir, be as eloquent as you
upon this subject, and do human life so much go
as to argue powerfully, that it is not every one t
can swallow who is fit to drink a glass of wine.

Your most humble serv

'SIR,

'I THIS morning cast my eye upon y
paper concerning the expence of time. You
very obliging to the women, especially those w
are not young and past gallantry, by touching
gently upon gaming: therefore I hope you do
think it wrong to employ a little leisure time in t
diversion; but I should be glad to h you
something upon the behaviour of some or
gamesters.

'I have observed ladies, who in all other resp
are gentle, good-humoured, and the very pinks
good-breeding: who as soon as the ombre-tal

for, and sit down to their business, are immately transmigrated into the veriest wasps in na-

must know I keep my temper, and win their ; but am out of countenance to take it, it s them so very uneasy. Be pleased, dear sir, to ct them to lose with a better grace, and you bblige

Yours,

RACHEL BASTO.'

. SPECTATOR,

'YOUR kindness to Leonora, in one of your has given me encouragement to do myself our of writing to you. The great regard e so often expressed for the instruction and t of our sex will, I hope, in your own ficiently excuse me from making any for the pertinence of this letter. The e I e to embellish my mind with some g es w h you say are so becoming, and you reading helps us to, has made me y until I am put in a capacity of attaining them. I shall never think myself in, until you shall sed to recommend some author or authors to perusal.

'I thought indeed, when I first cast my eye on ra's letter, that I should have had no occasion requesting it of you; but to my very great con- I found on the perusal of that Spectator, I was disappointed, and am as much at a loss how use of my time for that end as ever. Pray, me at least with one scene, as you were pleased to entertain Leonora with your prologue. I write to you not only my own sentiments, but also those of several others of my acquaintance, who are as little pleased with the ordinary manner of spend-

ing one's time as myself: and if a fervent (ire knowledge, and a great sense of our present rance, may be thought a good presage : (of improvement, you may look upon yo y shall bestow in answering this requ t tm away to no purpose. And I cannot but add, unless you have a particular and more than or regard for Leonora, I have a better title to your vour than she: since I do not content myself tea-table reading of your papers, but it is my e tainment very often when alone in my closet. shew you I am capable of improvement, and flattery, I acknowledge I do not like some of papers; but even there I am readier to call in tion my own shallow understanding than Mr. tator's profound judgment.

I am, SIR, your already (and in hopes of l more your) obliged servant,

PARTHENIA

This last letter is written with urge : s an air, that I cannot but think it u it i n to comply with her commands, wi i do suddenly.

T.

141. SATURDAY, AUGUST 11, 1711.

——*Migravit ab aure voluptas*
Omnis——

HOR. 1 Ep. ii. 187.

Taste, that eternal wanderer, that flies
From heads to ears, and now from ears to eyes.
POPE.

present emptiness of the town, I have several
ns from the lower part of the players, to
ering to pass for acting. They in very
erms desire me to let a fall on the ground,
e, or a good slap on the back, be reckoned
These gambols I shall tolerate for a season,
se I hope the evil cannot continue longer than
he ople of condition and taste return to town.
nod, some time ago, was to entertain that
the audience, who have no faculty above eye-
with rope-dancers and tumblers; which was a
discreet enough, because it prevented confusion,
inguished such as could shew all the postures
body is capable of, from those who were
re it all the passions to which the mind is sub-
. But though this was prudently settled, cor-
eal and intellectual actors ought to be kept at a
wider distance than to appear on the same stage
: for which reason I must propose some me-
s for the improvement of the bear-garden, by
issing all bodily actors to that quarter.
cases of greater moment, where men appear
lic, the consequence and importance of the
can bear them out. And though a pleader or

preacher is hoarse or aukward, the weight of matter commands respect and attention; bu theatrical speaking, if the performer is not ex proper and graceful, he is utterly ridiculous. cases where there is little else expected, but pleasure of the ears and eyes, the least dimin of that pleasure is the highest offence. In ac barely to perform the part is not commendable, to be the least out is contemptible. To avoid difficulties and delicacies, I am informed, that wi was out of town, the actors have flown in the air, played such pranks, and run such hazards, that but the servants of the fire-office, tilers, and ma could have been able to perform the like *. author of the following letter, it seems, has b the audience at one of these entertainments, has accordingly complained to me upon it; I think he has been to the utmost degree against what is exceptionable in the play he tions, without dwelling so much as he might done on the author's most excellent talent or mour. The pleasant pictures he has drawn of should have been more kindly mentioned, at same time that he banishes his witches, who are dull devils to be attacked with so much warmth.

'MR. SPECTATOR,

'UPON a report that Moll White had lowed you to town, and was to act a part in Lancashire Witches, I went last week to see play. It was my fortune to sit next to a co justice of the peace, a neighbour (as he said) o

* Alluding to Shadwell's comedy of the Lancashire Wit which had been lately acted several times, and was adve for the very night in which this Spectator is dated.

, who pretended to shew her to us in one of
ices. There was witchcraft enough in the
nt almost to incline me to believe him;
1* was almost lamed; young Bullock*
y ed his neck; the audience was asto-
old acquaintance of mine, a person of
whom I would have bowed to in the pit, at
distance did not know me.

were what the country people reported
witch, I could have wished you had
to have exorcised that rabble of broom-
which we were haunted for above three
I could have allowed them to set Clod in
to have scared the sportsmen, plagued the
loyed honest Teague with his holy
. 1 was the proper use of them in co-
if the author had stopped here; but I cannot
at relation the sacrifice of the black
the ceremonies of their worship to the
e to the business of mirth and hu-

gentleman who writ this play, and has
: characters in it very justly, appears to
en misled in his witchcraft by an unwary
g the inimitable Shakspeare. The incanta-
Macbeth have a solemnity admirably adapted
occasion of that tragedy, and fill the mind
uitable horror; besides, that the witches are
f the story itself, as we find it very particu-
elated in Hector Boetius, from whom he
o have taken it. This therefore is a proper
e where the business is dark, horrid, and
; but is extremely foreign from the affair of
. Subjects of this kind, which are in them-

s of two actors then upon the stage.
idents in the play of the Lancashire Witches.

selves disagreeable, can at no time bec
taining, but by passing through an ima
Shakspeare's to form them; for which
Dryden would not allow even Beaumont and
capable of imitating him.

> But Shakspeare's magic cou'd not copied be:
> Within that circle none durst walk but he.

'I should not, however, have tr led you
these remarks, if there were not
this comedy, which wants to be exorc
the witches: I mean the freedom of some p
which I should have overlooked, if I had
served that those jests can raise the loudest
though they are painful to right sense, and
rage upon modesty.

'We must attribute such liberties to the
that age: but indeed by such represen
sacrifices the best part of his audience to
and, as one would think, neglects the bo
to the orange-wenches.

'I must not conclude till I have taken notice
the moral with which this comedy ends. The
young ladies having given a notable ex le of
witting those who had a right in the
them, and marrying without consent of
of the injured parties, who is easily rec
up all with this remark,

> ——— Design whate'er we will,
> There is a fate which over-rules us still*.

'We are to suppose that the gallants are
merit, but if they had been rakes the excuse
have served as well. Hans Carvel's wife was
same principle, but has expressed it with a del

* The concluding distich of Shadwell's play.

shews she is not serious in her excuse, but in of humorous philosophy turns off the thought guilt, and says,

> That if weak women go astray,
> Their stars are more in fault than they.

This no doubt is a full reparation, and dismisses udience with very edifying impressions.

1 se things fall under a province you have pursued already, and therefore demands your e 1, for the regulating so noble an enter- hat of the stage. It were to be wished, who write for it hereafter would raise their by the ambition of pleasing people of the rstanding; and leave others who shew no- or the human species but risibility, to seek liversion at the bear-garden, or some other ed place, where reason and good-manners have t to disturb them.

it 8, 1711. I am, &c.'

T.

N° 142. MONDAY, AUGUST 13, 1711.

Irrupta tenet copula ———

HOR. 1 Od. xiii. 12.

Whom love's unbroken bond unites.

following letters being genuine, and the images worthy passion, I am willing to give the old 's admonition to myself, and the representa- of her own happiness, a place in my writ-

'MR. SPECTATOR, August 9, 1

'I AM now in the sixty-seventh y
age, and read you with approbation; but
you do not strike at the root of the great
life, which is the false notion of gallantry in lo
is, and has long been, upon a very ill foot;
who have been a wife forty years and was b
in a way that has made me ever since very
see through the folly of it. In a word, sir, I
was a young woman, all who avoided the vi
the age were very carefully educated, and al
tastical objects were turned out of our sight.
tapestry-hangings, with the great and veneral
plicity of the scripture stories, had bet
than now the loves of Venus and Adonis, or
and Ariadne, in your fine present prints. The
tleman I am married to made love to me in r
but it was the rapture of a christian and a man
nour, not of a romantic hero or a whining cox
This put our life upon a right basis. To give
an idea of our regard one to another, I enclos
you several of his letters, writ forty years ago, w
my lover; and one writ the other day, after so
years cohabitation.

Your servant,

ANDROMACHI

"MADAM, August 7, 16

"IF my vigilance, and ten thousand w
for your welfare and repose, could have any f
you last night slept in security, and had every
angel in your attendance. To have my thou
ever fixed on you, to live in constant fear of

to which human life is liable, and to send hourly prayers to avert them from you; I thus to think, and thus to suffer, is no nor her who is in pain at my approach, and all my tender sorrow impertinence. You are ore my eyes, my eyes that are ready to flow ness, but cannot give relief to my gush- , that dictates what I am now saying, and tell you all its achings. How art thou, oh stolen from thyself! how is all my attention my books are blank paper, and my friends . I have no hope of quiet but from your o grant it would make more for your triumph. e pain is the tyranny, to make happy the true of beauty. If you would consider aright, would an agreeable change in dismissing m e of a slave, to receive the complaisance n. I bear the former in hopes of the condition. As I live in chains without murmur- power which inflicts them, so I could enjoy without forgetting the mercy that gave it.

I am, MADAM,
Your most devoted,
most obedient servant."

Though I made him no declarations in his fa- , you see he had hopes of me when he writ this e month following.'

MADAM, September 3, 1671.

" BEFORE the light this morning dawn'd the earth I awak'd, and lay in expectation of eturn, not that it could give any new sense of to me, but as I hop'd it would bless you with its rful face, after a quiet which I wish'd you last t. If my prayers are heard, the day appeared

with all the influence of a merciful Creator u
your person and actions. Let others, my lo
charmer, talk of a blind being that disposes
hearts, I contemn their low images of love. I
not a thought which relates to you, that I
with confidence beseech the All-seeing Power to
me in. May he direct you in all your steps, a
ward your innocence, your sanctity of manners,
prudent youth, and becoming piety, with the
tinuance of his grace and protection. Tl
unusual language to ladies; but you have a
elevated above the giddy notions of a sex
by flattery, and misled by a false and short
into a solid and long contempt. Beauty, my
creature, palls in the possession, but I love a
mind: your soul is as dear to me as my own;
the advantages of a liberal education, some know
and as much contempt of the world, joined
endeavours towards a life of strict virtue:
can qualify me to raise new ideas in a bre
so disposed as your's is, our days will pass away
joy; and old age, instead of introducing melan
prospects of decay, give us hope of eternal youth
better life. I have but few minutes from the du
my employment to write in, and without time to
over what I have writ, therefore beseech you to
the first hints of my mind, which I have expr
so little order.

I am, dearest creature,
Your most obedient
most devoted servant *."

'The two next were written after the day for
marriage was fixed.'

* Richard Steele.

"MADAM, September 25, 1671.

"IT is the hardest thing in the world to be and yet attend business. As for me, all k to me find me out, and I must lock my- or other people will do it for me. A gen- asked me this morning, 'What news from d,' and I answered, 'She is exquisitely hand- Another desired to know when I had been IT Windsor, I replied, 'She designs to go with Pr'ythee, allow me at least to kiss your hand the appointed day, that my mind may be in nposure. Methinks I could write a volume e, but all the language on earth would fail in how much, and with what disinterested pas-

I am ever your's*."

September 30, 1671,
IR CREATURE, seven in the morning.

"NEXT to the influence of heaven, I am to you that I see the returning day with plea- To pass my evenings in so sweet a conver- on, and have the esteem of a woman of your s in it a particularity of happiness no more expressed than returned. But I am, my y creature, contented to be on the obliged side, to employ all my days in new endeavours to ince you and all the world of the sense I have your condescension in choosing,

MADAM, your most faithful,
most obedient humble servant†."

'He was, when he writ the following letter, as greeable and pleasant a man as any in England.

* Richard Steele. † Ditto.

" MADAM, October 20, 171

" I BEG pardon that my paper is not but I am forced to write from a coffee-house I am attending about business. There is a crowd of busy faces all around me talking of while all my ambition, all my wealth, is love: which animates my heart, sweetens my ur, larges my soul, and affects every action or It is to my lovely charmer I owe that many n ideas are continually affixed to my words and tions: it is the natural effect of that generous to create in the admirers some similitude of t ject admired; thus, my dear, am I every day to prove from so sweet a companion. Look up, fair one, to that heaven which made thee such, join with me to implore its influence on our innocent hours, and beseech the author of love bless the rites he has ordained, and mingle with happiness a just sense of our transient conditi a resignation to his will, which only can re our minds to a steady endeavour to please each other.

I am, for ever, your faithful servant *."

'I will not trouble you with more letters time, but if you saw the poor withered ha sends you these minutes, I am sure you will s think that there is one who is so gallant as to of it still as so welcome a present, after forty possession of the woman whom he writes to.

" MADAM, June 23, 1711.

" I HEARTILY beg your pardon for my sion to write yesterday. It was no failure of

* Richard Steele.

for you; but having been very much
in my thoughts on the subject of my last,
determine to suspend speaking of it until
self. But my lovely creature, know it is
power of age, or misfortune, or any other
h hangs over human life, to take from
esteem I have for you, or the me-
of the right figure you appeared in, when you
our hand and heart to,

Madam, your most grateful husband,
and obedient servant *." †

143. TUESDAY, AUGUST 14, 1711.

Non est vivere, sed valere, vita.
MARTIAL, Epig. lxx. 6.

For life is only life, when blest with health,

an unreasonable thing some men expect of
acquaintance. They are ever complaining
hey are out of order, or displeased, or they
not how, and are so far from letting that be
on for retiring to their own homes, that they
it their argument for coming into company.
has any body to do with accounts of a man's
indisposed but his physician? If a man la-
in company, where the rest are in humour
to enjoy themselves, he should not take it

† ichard Steele.
The letters in this No. 142, are all genuine, written originally Steele, and actually sent, with but little variation, to curlock, afterwards Lady Steele. See Steele's Letters, p. 11. & seq. cr. 8vo. 1787, 2 vols.

ill if a servant is ordered to present him with a
ringer of caudle or posset-drink, by way of
nition that he go home to bed. That part o
which we ordinarily understand by the wo
versation, is an indulgence to the sociable
our make; and should incline us to bring our
portion of good-will or good-humour amo
friends we meet with, and not to trouble them
relations which must of necessity oblige them
real or feigned affliction. Cares, distresses, dis
uneasinesses, and dislikes of our own, are by-
means to be obtruded upon our friends. If
would consider how little of this vicissitude of
tion and rest, which we call life, is spent with
faction, we should be more tender of our frie
than to bring them little sorrows which do not
long to them. There is no real life but chee
life; therefore valetudinarians should be sworn,
fore they enter into company, not to say a word
themselves until the meeting breaks up. It is
here pretended, that we should be always
with chaplets of flowers round our heads, or
crowned with roses in order to make our ente
ment agreeable to us; but if (as it is usually
served) they who resolve to be merry, seld
so; it will be much more unlikely for us to be
pleased, if they are admitted who are always c
plaining they are sad. Whatever we do, we sho
keep up the cheerfulness of our spirits, and ne
let them sink below an inclination at least to
well-pleased. The way to this, is to keep our
dies in exercise, our minds at ease. That
state wherein neither are in vigour, is not
accounted any part of our portion of being.
we are in the satisfaction of some innocent pl
or pursuit of some laudable design, we are in
possession of life, of human life. Fortune will g

enough, and nature is attended
s enough, without our adding to the
sue of our account by our spleen or
P Cottilus, among so many real
cur u distemper and a narrow fortune,
earu to complain. That equal spirit of his,
man may have, that, like him, will con-
, vanity, and affectation, and follow na-
not to be broken, because it has no points
d for. To be anxious for nothing but
are demands as necessary, if it is not the
estate, is the way to what men aim at by
n estate. This temper will preserve health
body, as well as tranquillity in the mind.
sees the world in a hurry, with the same
a sober person sees a man drunk. Had
contented with what he ought to have been,
ld, says he, such a one have met with such
ointment? If another had valued his mis-
what he ought to have loved her, he had
in her power. If her virtue had had a part
ssion, her levity had been his cure; she
then have been false and amiable at the
.

ve cannot promise ourselves constant health,
deavour at such a temper as may be our
port in the decay of it. Uranius has arrived
omposure of soul, and wrought himself up
neglect of every thing with which the gene-
mankind is inchanted, that nothing but acute
. give him disturbance, and against those
ill tell his intimate friends he has a secret
ves him present ease. Uranius is so tho-
ersuaded of another life, and endeavours so
to secure an interest in it, that he looks
but as a quickening of his pace to a home,
e shall be better provided for than in his

present apartment. Instead of the melancholy which others are apt to give themselves, he tell you that he has forgot he is mortal, nor w think of himself as such. He thinks at the tin his birth he entered into an eternal being; an short article of death he will not allow an inte tion of life; since that moment is not of half t ration as is his ordinary sleep. Thus is his one uniform and consistent series of cheerful sions and moderate cares, without fear or ho futurity. Health to him is more than pleasu another man, and sickness less affecting to him indisposition is to others.

I must confess, if one does not regard life this manner, none but idiots can pass it away any tolerable patience. Take a fine lady wh a delicate frame, and you may observe, from th she rises, a certain weariness of all that passes her. I know more than one who is much to to be quite alive. They are sick of such s frightful people that they meet; one is so awl and another so disagreeable, that it looks penance to breathe the same air with them. see this is so very true, that a great part of mony and good-breeding among the ladies upon their uneasiness; and I will undertake, how-do-ye-servants of our women were to n weekly bill of sickness, as the parish-clerks mortality, you would not find, in an acco seven days, one in thirty that was not dow sick or indisposed, or but a very little bette she was, and so forth.

It is certain that to enjoy life and health as stant feast, we should not think pleasure nec but if possible, to arrive at an equality of n is as mean to be overjoyed upon occasions o fortune, as to be dejected in circumstances

Laughter in one condition is as unmanly as
g in the other. We should not form our
to expect transport on every occasion, but
r now to make it enjoyment to be out of pain.
on, envy, vagrant desire, or impertinent mirth
e up our minds, without we can possess
es in that sobriety of heart which is above
p es, and can be felt much better than de-
a. But the ready way, I believe, to the right
nt of life, is by a prospect towards another,
e but a very mean opinion of it. A great au-
of our time* has set this in an excellent light,
with a philosophic pity of human life, he spoke
it in his Theory of the Earth in the following
r:

'For what is this life but a circulation of little
actions? We lie down and rise again, dress
undress, feed and wax hungry, work or play,
are weary, and then we lie down again, and the
returns. We spend the day in trifles, and
the night comes we throw ourselves into the
folly, amongst dreams, and broken thoughts,
wild imaginations. Our reason lies asleep by
l we are for the time as arrant brutes as those
sleep in the stalls, or in the field. Are not the
ities of man higher than these? And ought
nis ambition and expectations to be greater?
be adventurers for another world. It is at
a fair and noble chance; and there is nothing
nis worth our thoughts or our passions. If we
l be disappointed, we are still no worse than
rest of our fellow-mortals; and if we succeed in
expectations, we are eternally happy.' T.

* Dr. Thomas Burnet, Master of the Charter-house. Theoria Telluris, 4to. Amst. 1699, p. 241.

N° 144. WEDNESDAY, AUGUST 15, 171

—— *Nôris quàm elegans formarum* Spectator *siem.*
TER. Eun. Act. iii. Sc

You shall see how nice a judge of beauty I am.

BEAUTY has been the delight and torment of world ever since it began. The philosopl s felt its influence so sensibly, that almost e y of them has left us some saying or other, which mated that he too well knew the power of it. has told us, that a graceful person is a more erful recommendation than the best letter that be writ in your favour. Another† desires essor of it to consider it as a mere gift or and not any perfection of his own. A third‡ it a 'short-lived tyranny;' a fourth§ a 'silent fr because it imposes upon us without the help of guage; but I think Carneades spoke as much a philosopher as any of them, though more l lover, when he calls it 'royalty without forc It is not indeed to be denied, but there is somet irresistible in a beauteous form; the most se will not pretend, that they do not feel an il prepossession in favour of the handsome. NO denies them the privilege of being first heard, being regarded before others in matters of ordi consideration. At the same time the hands should consider that it is a possession, as it v foreign to them. No one can give it himself or

* Aristotle. † Plato. ‡ Socrates. § Theophra
‖ Rather, "A sovereignty that needs no military fo this is the proper meaning of the original.

when they have it. Yet so it is, that people any quality in the world better than beauty. ne consolation of all who are naturally too ted with the force of it, that a little attena man can attend with judgment, will cure Handsome people usually are so fantastically with themselves, that if they do not kill at it, as the phrase is, a second interview dis- of all their power. But I shall make rather a warning-piece to give notice me danger is, than to propose instructions avoid it when you have fallen in the way of ndsome men shall be the subject of another ; the women shall take up the present dis-

llis, who has been in town but one winter, ly improved with the arts of good-breed- ut leaving nature. She has not lost the ty of her aspect, to substitute that e of being stared at, which is the usual tri- distinction of a town lady. In public you meet her careless eye diverting it- the objects around her, insensible that she ne of the brightest in the place.

a is of quite another make, she is almost by nature, but more than one by art. If e for her to let her fan or any limb t, she would do some part of the execu- ditates; but though she designs herself will not stay to be taken. No painter you words for the different aspects of Dul- half a moment, wherever she appears: so es she accomplish what she takes so much to be gay and careless.

tended with all the charms of woman ments of man. It is not to be doubted a great deal of wit, if she were not such

a beauty; and she would have more beauty had not so much wit. Affectation prevents her lencies from walking together. If she has a to speak such a thing, it must be done with su air of her body; and if she has an inclination very careless, there is such a smart thing to be at the same time, that the design of being destroys itself. Thus the unhappy Merab, a wit and beauty, is allowed to be neither, be she will always be both.

Albacinda has the skill as well as power of ing. Her form is majestic, but her aspect h All good men should beware of the destroyer. will speak to you like your sister, until she has sure; but is the most vexatious of tyrants when are so. Her familiarity of behaviour, her questions, and general conversation, make part of her votaries full of hopes, while the wi from her power. She well knows she is too t tiful and too witty to be indifferent to any v verse with her, and therefore knows she c lessen herself by familiarity, but gains oc of admiration by seeming ignorance of her tions.

Eudosia adds to the height of her stature a of spirit which still distinguishes her above t of her sex. Beauty in others is lovely, in agreeable, in others attractive; but in Eudosia commanding. Love towards Eudosia is a sen like the love of glory. The lovers of other w are softened into fondness, the admirers of Eu exalted into ambition.

Eucratia presents herself to the im a more kindly pleasure, and as she is wo praise is wholly feminine. If we were to ro image of dignity in a man, we should give l dom and valour, as being essential to the

od. In like manner, if you describe a man in a laudable sense, she should have ss, tender fear, and all those parts of inguish her from the other sex; with n on to it, but such an inferiority that sum re lovely. Eucratia is that crea- all over woman, kindness is all her art, all her arms. Her look, her voice, her l whole behaviour is truly feminine. A good- u with fear gives a tincture to all her beha- it would be savage to offend her, and cruelty art to gain her. Others are beautiful, but, thou art beauty!

te is made for deceit, she as an aspect as the famed Lucrece, but a mind as wild re famed Cleopatra. Her face speaks a out her heart a Messalina. Who that beheld te's negligent unobserving air, would be- hid under that regardless manner the ro tute, the rapacious wench, the prodigal r She can, when she pleases, adorn those tears like an infant that is chid; she can wn that pretty face in confusion, while you h jealously, and storm at her perfidiousness: wipe her eyes, tremble and look frighted, u think yourself a brute for your rage, own an offender, beg pardon, and make her new

go too far in reporting only the dangers in the beauteous, which I design for the in- s of the fair as well as their beholders; and nd this rhapsody with mentioning what I was well enough said of an ancient sage* autiful youth, whom he saw admiring his own n brass. What, said the philosopher, could

thenes, the founder of the sect of Cynic philosophers.

that image of yours say for itself if it could s
It might say, (answered the youth) 'that it
beautiful.' 'And are not you ashamed,' repuea
cynic, 'to value yourself upon that only of v
piece of brass is capable?'

N° 145. THURSDAY, AUGUST 16, 1711

Stultitiam patiuntur opes ——
HOR. 1 Ep. xviii.

Their folly pleads the privilege of wealth.

If the following enormities are not amended the first mentioning, I desire farther notice fr correspondents.

'MR. SPECTATOR,

'I AM obliged to you for your disco other day upon frivolous disputants, who with warmth and enumeration of many circu and authorities, undertake to prove matters v no body living denies. You cannot employ yo more usefully than in adjusting the laws of c tion in coffee-houses and accidental com well as in more formal debates. Among many o things which your own experience must s you, it will be very obliging if you pl notice of wagerers. I will not here Hudibras says of such disputants, which that it is almost proverbial; but shall only a you with a set of young fellows of the inns of whose fathers have provided for them so plenti

y need not be very anxious to get law into
eads for the service of their country at the
are of those who are sent (as the phrase of
to the Temple to know how 'to keep their
One of these gentlemen is very loud and cap-
at a coffee-house which I frequent, and being
s nature troubled with a humour of contradic-
though withal excessively ignorant, he has found
to indulge this temper, go on in idleness and
e, and yet still give himself the air of a very
ed and knowing man, by the strength of his
ket. The misfortune of the thing is, I have, as
ppens sometimes, a greater stock of learning than
ney. The gentleman I am speaking of takes
l of the narrowness of my circumstances
l a manner, that he has read all that I can pre-
n to, and runs me down with such a positive air,
with such powerful arguments, that from a very
d person I am thought a mere pretender. Not
ago I was relating that I had read such a passage
Tacitus, up starts my young gentleman in a full
y, and pulling out his purse offered to lay me
neas, to be staked immediately in that gentle-
nands (pointing to one smoking at another
) that I was utterly mistaken. I was dumb for
of ten guineas; he went on unmercifully to
over my ignorance how to take him up, and
the whole room he had read Tacitus twenty
over, and such a remarkable incident as that
not escape him. He has at this time three
able wagers depending between him and some
companions, who are rich enough to hold an
it with him. He has five guineas upon ques-
n geography, two that the Isle of Wight is a
l, and three guineas to one that the world is
We have a gentleman comes to our coffee-

house, who deals mightily in antique scandal; disputant has laid him twenty pieces upon a p history, to wit, that Cæsar never lay with Cato's as is scandalously reported by some people.

'There are several of this sort of fellows in t who wager themselves into statesmen, histo graphers, mathematicians, and every other the persons with whom they talk have not equal to their learning. I beg of you to pre these youngsters, this compendious way to which costs other people so much time and pains; you will oblige

Your humble servant

Coffee-house near the Te

'MR. SPECTATOR, Aug. 12, 1711.

'HERE'S a young gentleman that sings o tunes or whistles in a full house. Pray let him k that he has no right to act here as if he were empty room. Be pleased to divide the spaces c public room, and certify whistlers, singers, and co orators, that are heard farther than their portion the room comes to, that the law is open, and that th is an equity which will relieve us from such as interr us in our lawful discourse, as much as against such stop us on the road. I take these persons, Mr. Sp tator, to be such trespassers as the officer in your st coach, and am of the same sentiment with counsell Ephraim. It is true the young man is rich, and, as vulgar say, needs not care for any body; but sure is no authority for him to go whistle where he p

I am, SIR, your most humble serva

'P. S. I have chambers in the Temple, and I are students that learn upon the hautboy; pray c

the benchers, that all lawyers who are proficients nd-music may lodge to the Thames.'

'MR. SPECTATOR,

'WE are a company of young women who our time very much together, and obliged by mercenary humour of the men to be as mercey inclined as they are. There visits among us old bachelor whom each of us has a mind to. low is rich, and knows he may have any of merefore is particular to none, but excessively d. His pleasantry consists in romping, he nes kisses by surprise, puts his hands in our s, tears our fans, robs us of ribbands, forces s out of our hands, looks into any of our papers, a thousand other rudenesses. Now what I will of you is, to acquaint him, by printing this, if he does not marry one of us very suddenly, e all agreed, the next time he pretends to be ry, to affront him, and use him like a clown as is. In the name of the sisterhood I take my leave you, and am, as they all are,

Your constant reader and well-wisher.'

'MR. SPECTATOR,

'I AND several others of your female rea- have conformed ourselves to your rules, even our very dress. There is not one of us but has ced our outward petticoat to its ancient sizeable rence, though indeed we retain still a quilt- one underneath; which makes us not altogether nformable to the fashion; but it is on condition Spectator extends not his censure so far. But we l you men secretly approve our practice, by our pyramidical form. The skirt of your e coats forms as large a circumference as

our petticoats; as these are set out with whalel
so are those with wire, to increase and
bunch of fold that hangs down on each side;
the hat, I perceive, is decreased in just propo
to our head-dresses. We make a regular
but I defy your mathematics to give name t
form you appear in. Your architecture is n
thic, and betrays a worse genius than ours;
fore if you are partial to your own sex, I shall be
than I am now

T. Your humble serv

N° 146. FRIDAY, AUGUST 17, 1711.

Nemo vir magnus sine aliquo afflatu divino unquam fuit.
TULL.

No man was ever great without some degree of inspiratio

We know the highest pleasure our minds are
ble of enjoying with composure, when we re
sublime thoughts communicated to us by
great genius and eloquence. Such is the en
ment we meet with in the philosophic parts of Cic
writings. Truth and good sense have there so cha
ing a dress, that they could hardly be more agreea
represented with the addition of poetical fiction,
the power of numbers. This ancient author,
a modern one, have fallen into my hands within
few days; and the impressions they have left u
me have at the present quite spoiled me for a
fellow. The modern is that admirable writer
author of The Theory of the Earth. The

I have lately been entertained in them
a near affinity; they are upon inquiries
er, and the thoughts of the latter seem
e raised above those of the former, in pro-
o his advantages of scripture and revelation.
a mind to it, I could not at present talk of
lse; therefore I shall translate a passage
, and transcribe a paragraph out of the
the speculation of this day. Cicero tells
Plato reports Socrates, upon receiving his
, to have spoken to his judges in the follow-
er:

VE great hopes, O my judges, that it is in-
o my advantage that I am sent to death: for
f necessity be, that one of these two things
the consequence. Death must take away
senses, or convey me to another life. If
is to be taken away, and death is no more
profound sleep without dreams, in which
netimes buried, oh, heavens! how desir-
o die! How many days do we know in
le to such a state? But if it be true that
out a passage to places which they who
e us do now inhabit, how much still hap-
o go from those who call themselves judges
r before those that really are such; before
I anthus, Æacus, and Triptolemus,
et men who have lived with justice and
s this, do you think, no happy journey? Do
it nothing to speak with Orpheus, Mu-
, and Hesiod? I would, indeed, suffer
to enjoy these things. With what par-
gut should I talk to Palamedes, Ajax, and
no like me have suffered by the iniquity of
ges. I should examine the wisdom of that

* Tusculan Question, lib. 1.

great prince, who carried such mighty forces
Troy; and argue with Ulysses and Sisyphus
difficult points, as I have in conversation here
out being in danger of being condemned.
not those among you who have pronounced
innocent man be afraid of death. No harm
arrive at a good man, whether dead or livi
affairs are always under the direction of the
nor will I believe the fate which is allotted to
myself this day to have arrived by chance; nor
I aught to say either against my judges or ac
but that they thought they did me an injury.——
I detain you too long, it is time that I retire to
and you to your affairs of life; which of
the better is known to the gods, but to no
man.'

The divine Socrates is here represented in a
worthy his great wisdom and philosophy, w
the greatest mere man that ever breathed. Bu
modern discourse is written upon a subject
than the dissolution of nature itself. Oh how glo
is the old age of that great man, who has
time in such contemplations as has made u
what only it should be, an education for
He has, according to the lights of reason
velation, which seemed to him clearest, traceu
steps of Omnipotence. He has with a celestial
tion, as far as it is consistent with humility and
tion, examined the ways of Providence, fi
creation to the dissolution of the visible wo
pleasing must have been the speculation, to ol
Nature and Providence move together, the
and moral world march the same pace: to on
paradise and eternal spring the seat of innoc
troubled seasons and angry skies the portion
wickedness and vice. When this admirable au
has reviewed all that has past, or is to come, wm

habitable world, and run through the
it, how could a guardian angel, that
t through all its courses or changes,
re (hatically at the end of his charge,
our author when he makes us it were, a
ation over this globe, looking to the point
nce stood?

s only, if you please, to take leave of this
eflect upon this occasion on the vanity and
lory of this habitable world. How by the
ne element breaking loose upon the rest,
rieties of nature, all the works of art, all
rs of men are reduced to nothing. All that
ed and adored before as great and magnifi-
bliterated or vanished; and another form
of things, plain, simple, and every where
, overspreads the whole earth. Where are
reat empires of the world, and their great
cities? their pillars, trophies, and monu-
glory? shew me where they stood, read
ption, tell me the victor's name. What re-
hat impressions, what difference, or distinc-
you see in this mass of fire? Rome itself,
Rome, the great city, the empress of the
hose domination and superstition, ancient
ern, make a great part of the history of this
hat is become of her now? She laid her
deep, and her palaces were strong and
. "She glorified herself, and lived deli-
and said in her heart, I sit a queen, and shall
rrow:" But her hour is come, she is wiped
the face of the earth, and buried in ever-
onvion. But it is not cities only, and works
hands, but the everlasting hills, the moun-
rocks of the earth are melted as wax before
and "their place is no where found." Here
e Alps, the load of the earth, that covered

many countries, and reached their arms fr
occean to the Black Sea; this huge mass of s
softened and dissolved as a tender cloud into
Here stood the African mountains, and A
his top above the clouds; there was frozen
and Taurus, and Imaus, and the mount or
and yonder towards the north, stood the l
hills, clothed in ice and snow. All these are v
dropt away as the snow upon their heads.
and marvellous are thy works, just and true
ways, thou King of saints! hallelujah *."

N° 147. SATURDAY, AUGUST 18, 1711.

Pronunciatio est vocis, et vultûs et gestûs moderatio cum mustate.

TULL.

Good delivery is a graceful management of the vo
countenance, and gesture.

'MR. SPECTATOR,

'THE well reading of the Common-Pr
is of so great importance, and so much neglected,
I take the liberty to offer to your consideration
particulars on that subject. And what more wo
your observation than this? A thing so public,
of so high consequence. It is indeed wonde
that the frequent exercise of it should not make

* Burnet's Theory of the Earth, 1684, fol. Book
Chap. 12. p. 110, 111.

s of that duty more expert in it. This , as I conceive, proceeds from the little care n of their reading, while boys, and at where, when they are got into Latin, they ked upon as above English, the reading of wholly neglected, or at least read to very without any due observations made to ne proper accent and manner of reading; by ns they have acquired such ill habits as will r be removed. The only way that I know y this, is to propose some person of great nat way as a pattern for them; example being effectual to convince the learned, as well as in- the rant.

I ou know, sir, I have been a constant fre- or the service of the church of England for se four years last past, and until Sunday was t never discovered, to so great a degree, ency of the Common-Prayer. When, being t. James's Garlick-Hill * church, I heard the ser- read so distinctly, so emphatically, and so fer- , t it was next to an impossibility to be un- My eyes and my thoughts could not wan- usual, but were confined to my prayers. I n dered I addressed myself to the Almighty, not to a beautiful face. And when I reflected on former performances of that duty, I found I had it over as a matter of form, in comparison to the in which I then discharged it. My mind was affected, and fervent wishes accompanied my The Confession was read with such resigned , the Absolution with such a comfortable

* Or Garlick-hithe. The rector of this parish at that time Mr. Philip Stubbs, afterwards archdeacon of St. Albans, e excellent manner of performing the service was long mbered by the parishioners.

authority, the Thanksgivings with such a re
joy, as made me feel those affections of the
a manner I never did before. To remedy th
the grievance above complained of, I humbly pr
that this excellent reader, upon the next
annual assembly of the clergy of Sion-college
all other conventions, should read prayers
them. For then those that are afraid of
their mouths, and spoiling their soft voices, wil
to read with clearness, loudness, and strength.
that affect a rakish negligent air, by folding th
and lolling on their books, will be taught a
behaviour, and comely erection of body.
that read so fast as if impatient of their work,
learn to speak deliberately. There is another s
persons whom I call Pindaric readers, as bei
fined to no set measure, these pronounce five o
words with great deliberation, and the five
subsequent ones with as great celerity: the firs
of a sentence with a very exalted v e,
latter part with a submissive one: some as
with one sort of a tone, and immediately er
a very different one. These gentlemen will
my admired reader an evenness of voice and de
and all who are innocent of these affectations,
read with such an indifferency as if they did not
derstand the language, may then be informed of
art of reading movingly and fervently, how to
the emphasis, and give the proper accent to
word, and how to vary the voice according to
nature of the sentence. There is certainly a v
great difference between the reading a prayer
gazette, which I beg of you to inform a set of re
ers, who affect, forsooth, a certain tl
familiarity of tone, and mend the lang e as
go on, crying, instead of 'pardoneth absol
'pardons and absolves.' These are often pr

holars, and would think it an unpardon-
read Virgil or Martial with so little taste
divine service.

ifferency seems to me to arise from the
of avoiding the imputation of cant, and
otion of it. It will be proper therefore to
o and signification of this word.
so people, derived from one An-
who, they say, was a presbyterian mi-
illiterate part of Scotland, who by
use had obtained the faculty, alias gift,
the pulpit in such a dialect, that it is
understood by none but his own con-
l not by all of them. Since master
e, it has been understood in a larger sense,
all sudden exclamations, whinings, un-
, and in fine all praying and preaching,
arned of the Presbyterians. But I hope
levation of voice, a due emphasis and ac-
ot to come within this description. So that
may still be as unlike the Presbyterians
se. The dissenters (I mean such as I
) do indeed elevate their voices, but it is
n jumps from the lower to the higher part
and that with so little sense or skill, that
ition and cadence is bawling and mutter-
y make use of an emphasis, but so impro-
t it is often placed on some very insignifi-
cle, as upon 'if' or 'and.' Now if these
ies have so great an effect on the people,
they have, how great an influence would
e of our church, containing the best pray-
er were composed, and that in terms most
most humble, and most expressive of our
l dependence on the object of our worship,
in most proper order, and void of all con-
hat influence, I say, would these prayers

have, were they delivered with a due e
and apposite rising and variation of voice,
tence concluded with a gentle cadence, a
word, with such an accent and turn of spee
peculiar to prayer.

'As the matter of worship is now mar
dissenting congregations, you find insignifican
and phrases raised by a lively vehemence;
own churches, the most exalted sense depr
by a dispassionate indolence. I remember
heard Dr. S———e * say in his pulpit, of th
mon-Prayer, that, at least, it was as perfect
thing of human institution. If the gentlem
err in this kind would please to recollect th
pleasantries they have read upon those wh
good things with an ill grace, they would g
think that what in that case is only ridicul
themselves is impious. But leaving this to th
reflections, I shall conclude this trouble wi
Cæsar said upon the irregularity of tone in c
read before him, "Do you read or sing? If y
you sing very ill †."

Your most humble ser

T.

* Probably Dr. Smalridge.

† *Si legis, cantas: si cantas, male cantas.*

148. MONDAY, AUGUST 20, 1711.

——— *Exempta juvat spinis è pluribus una.*
HOR 2 Ep. ii. 212.

Better one thorn pluck'd out, than all remain.

ondents assure me that the enormities
y lately complained of, and I published an
of, are so far from being amended, that new
arise every day to interrupt their conversation,
pt of my reproofs. My friend who writes
me coffee-house near the Temple, informs me
gentleman who constantly sings a voluntary
of the whole company, was more musical
ry after reading my paper; and has not
cou uted with that, but has danced up to the
in me middle of the room, and practised mi-
steps to his own humming. The incorrigible
ire has gone still farther, and in the open coffee-
, with one hand extended as leading a lady in
has danced both French and country-dances,
dmonished his supposed partner by smiles and
to hold up her head and fall back, according to
espective facings and evolutions of the dance.
e this gentleman began this his exercise, he
pleased to clear his throat by coughing and spit-
a full half hour; and as soon as he struck up,
ppealed to an attorney's clerk in the room,
her he hit as he ought, 'Since you from death
saved me?' and then asked the young fellow
to a chancery-bill under his arm) whether
was an opera-score he carried or not? Without
for an answer, he fell into the exercise above-

mentioned, and practised his airs to the full ho who were turned upon him, without the least sha or repentance for his former transgressions.

I am to the last degree at a loss what to do w this young fellow, except I declare him an outl and pronounce it penal for any one to speak to in the said house which he frequents, and direct t he be obliged to drink his tea and coffee with sugar, and not receive from any person whatsoe any thing above mere necessaries.

As we in England are a sober people, and ge rally inclined rather to a certain bashfulness of be viour in public, it is amazing whence some fell come whom one meets with in this town; they not at all seem to be the growth of our island; pert, the talkative, all such as have no sense of observation of others, are certainly of foreign traction. As for my part, I am as much surpri when I see a talkative Englishman, as I should be see the Indian pine growing on one of our quick hedges. Where these creatures get sun enough, make them such lively animals and dull men, is ab my philosophy.

There are another kind of impertinents whicl man is perplexed with in mixed company, and th are your loud speakers. These treat mankind a we were all deaf; they do not express but de themselves. Many of these are guilty of this c rage out of vanity, because they think all they is well; or that they have their own persons in s veneration, that they believe nothing which conce them can be insignificant to any body else. I these people's sake, I have often lamented that cannot close our ears with as much ease as we can eyes. It is very uneasy that we must necessarily under persecution. Next to these bawlers, is troublesome creature who comes with the air of y

l and your intimate, and that is your whis-
There is one of them at a coffee-house
I myself frequent, who observing me to be a
pretty well made for secrets, gets by me, and
whisper tells me things which all the town
ws. It is no very hard matter to guess at the
e of this impertinence, which is nothing else
method or mechanic art of being wise. You
see any frequent in it, whom you can suppose
e any thing in the world to do. These per-
worse than bawlers, as much as a secret
is re dangerous than a declared one. I
his coffee-house friend would take this for
uon, that I have not heard one word he has
ior these several years; whereas he now thinks
most trusty repository of his secrets. The
rers have a pleasant way of ending the close
on, with saying aloud, 'Do not you think
whisper again, and then aloud, 'but you
t person:' then whisper again. The thing
e well enough, if they whispered to keep
olly of what they say among friends; but, alas,
do it to preserve the importance of their thoughts.
sure I could name you more than one person
no man living ever heard talk upon any subject
re, or ever saw in his whole life with a book in
l, that, I know not how, can whisper something
wledge of what has and does pass in the
; which you would think he learned from some
r spirit that did not think him worthy to receive
vnole story. But in truth whisperers deal only in
accounts of what they entertain you with. A
help to their discourse is, 'That the town says,
people begin to talk very freely, and they had
om persons too considerable to be named what
will tell you when things are riper.' My friend
winked upon me any day since I came to town

last, and has communicated to me as a secret, that designed in a very short time to tell me a secret; I shall know what he means, he now assures me, less than a fortnight's time.

But I must not omit the dearer part of man I mean the ladies, to take up a whole paper grievances which concern the men only; but humbly propose, that we change fools for an e riment only. A certain set of ladies complain are frequently perplexed with a visitant, who fects to be wiser than they are; which characte hopes to preserve by an obstinate gravity, and gr guard against discovering his opinion upon a occasion whatsoever. A painful silence has hithe gained him no farther advantage, than that as might, if he had behaved himself with freedom, b excepted against but as to this and that partic he now offends in the whole. To relieve th dies, my good friends, and correspondents, I exchange my dancing outlaw for their dumb v and assign the silent gentleman all the haunts or dancer; in order to which, I have sent them by penny-post the following letters for their conduct their new conversations.

'SIR,

'I HAVE, you may be sure, heard of yo irregularities without regard to my observations you; but shall not treat you with so much as you deserve. If you will give yourself the trou ble to repair to the place mentioned in the p script * to this letter at seven this evening, you wi be conducted into a spacious room well-light where there are ladies and music. You will see

* No postscript in the Spect. in f.

y laughing next the window to the street;
y take her out, for she loves you as well as
es any man, though she never saw you before.
l er thought in her life, any more than your-
she will not be surprised when you accost
r concerned when you leave her. Hasten
t place where you are laughed at, to one where
l be admired. You are of no consequence,
e go where you will be welcome for being so.

Your humble servant.'

SIR,

'THE ladies whom you visit, think a wise
the most impertinent creature living, therefore
: ot be offended that they are displeased with
Why will you take pains to appear wise,
you would not be the more esteemed for be-
y so? Come to us; forget the gigglers; let
inclination go along with you whether you
or are silent; and let all such women as are
l or sisterhood go their own way; there is
ro for you in that company who are of the
n l te of the sex.

'For women born to be controll'd
Stoop to the forward and the bold;
Affect the haughty and the proud,
The gay, the frolic, and the loud*.'

T.

* Waller.

N° 149. TUESDAY, AUGUST 21, 1711.

Cui in manu sit quem esse dementem velit,
Quem sapere, quem sanari, quem in morbum injici,
Quem contrà amari, quem accersiri, quem expeti.
CÆCIL. apud TULL.

Who has it in her pow'r to make men mad,
Or wise, or sick, or well: and who can choose
The object of her appetite at pleasure.

THE following letter, and my answer, shall t
the present speculation.

'MR. SPECTATOR,

'I AM the young widow of a country g
man, who has left me entire mistress of a large
tune, which he agreed to as an equivalent for
difference in our years. In these circumstances
is not extraordinary to have a crowd of admir
which I have abridged in my own thoughts,
reduced to a couple of candidates only, both y
and neither of them disagreeable in their perso
according to the common way of computing, in
the estate more than deserves my fortune, in
other my fortune more than deserves the estat
When I consider the first, I own I am so far a we
man I cannot avoid being delighted with the tho
of living great; but then he seems to receive
degree of courage from the knowledge of what
has, he looks as if he was going to confer an obli
tion on me; and the readiness he accosts me wi
makes me jealous I am only hearing a repetition c
the same things he has said to a hundred women
fore. When I consider the other, I see myself

ed with so much modesty and respect, and doubt of himself, as betrays, methinks, an affec- thim, and a belief at the same time that he would be the only gainer by my consent. an unexceptionable husband could I make both! but since that is impossible, I beg to cluded by your opinion. It is absolutely in wer to dispose of

Your most obedient servant,

SYLVIA.'

.DAM,

'YOU do me great honour in your applica- me on this important occasion; I shall there- lk to you with the tenderness of a father, in le for your giving me the authority of one. o not seem to make any great distinction be- these gentlemen as to their persons; the question lies upon their circumstances and ur. If the one is less respectful because he and the other more obsequious because he is they are in that point moved by the same , the consideration of fortune, and you must nem in each other's circumstances before you lge of their inclination. To avoid confusion ussing this point, I will call the richer man on, and the other Florio. If you believe Flo- h Strephon's estate would behave himself as s now, Florio is certainly your man; but if ink Strephon, were he in Florio's condition, be as obsequious as Florio is now, you ought ur own sake to choose Strephon; for where n are equal, there is no doubt riches ought a reason for preference. After this manner, ar child, I would have you abstract them from circumstances; for you are to take it for d, that he who is very humble only because

he is poor, is the very same man in nature, with who is haughty because he is rich.

'When you have gone thus far, as to com figure they make towards you; you will pleas dear, next to consider the appearance you make wards them. If they are men of discerning, can observe the motives of your heart: and F can see when he is disregarded only upon acc of fortune, which makes you to him a mere creature; and you are still the same thing to phon, in taking him for his wealth only: you therefore to consider whether you had rather ob than receive an obligation.

'The marriage-life is always an insipid, a tious, or a happy condition. The first is, when people of no genius or taste for themselves meet gether, upon such a settlement as has been the reasonable by parents and conveyancers fr exact valuation of the land and cash of both p In this case the young lady's person is no more garded, than the house and improvements in chase of an estate; but she goes with her fort rather than her fortune with her. These the crowd or vulgar of the rich, and fill up the ber of human race, without beneficence towar those below them, or respect towards those ab them; and lead a despicable, independent, a less life, without sense of the laws of kindn good nature, mutual offices, and the elegant which flow from reason and virtue.

'The vexatious life arises from a conjunction two people of quick taste and resentment, put t ther for reasons well known to their friends, in w especial care is taken to avoid (what they thi chief of evils) poverty, and insure to them with every evil besides. These good people live a constant constraint before company, and too

by alone. When they are within observa-
ney fret at each other's carriage and behaviour;
alone they revile each other's person and con-
. In company they are in a purgatory, when
together in a hell.

happy marriage is, where two persons meet
voluntarily make choice of each other, without
y regarding or neglecting the circumstances
or beauty. These may still love in spite
e y or sickness: the former we may in
m e defend ourselves from, the other is
portion of our very make. When you have a
notion of this sort of passion, your humour of
great will vanish out of your imagination, and
will find love has nothing to do with state.
ude, with the person beloved, has a pleasure,
in a woman's mind, beyond show or pomp. You
refore to consider which of your lovers will
you best undressed, which will bear with you
when out of humour; and your way to this is
of yourself, which of them you value most
ns own sake? and by that judge which gives
greater instances of his valuing you for yourself

After you have expressed some sense of the hum-
oach of Florio, and a little disdain at Stre-
s: urance in his address, you cry out, "What
ceptionable husband could I make out of
: It would therefore, methinks, be a good way
o determine yourself. Take him in whom what
you like is not transferable to another; for if you
choose otherwise, there is no hopes your husband
will ever have what you liked in his rival; but in-
trinsic qualities in one man may very probably pur-
chase every thing that is adventitious in another.
In plainer terms: he whom you take for his personal
perfections will sooner arrive at the gifts of fortune,

than he whom you take for the sake of l fi
attain to personal perfections. If Strephon
as accomplished and agreeable as Florio,
to you will never make him so; but marri uo
may make Florio as rich as Strephon. Therefi
make a sure purchase, employ fortune upon ce
ties, but do not sacrifice certainties to fortune.

I am, your most obedi
humble

T.

N° 150. WEDNESDAY, AUGUST 22, 1711

Nil habet infelix paupertas durius in se
Quàm quòd ridiculos homines facit ———
JUV. Sat. iii. 152.

Want is the scorn of every wealthy fool,
And wit in rags is turn'd to ridicule.
DRYDEN.

As I was walking in my chamber the morning
fore I went last into the country, I heard the ha
ers with great vehemence crying about a paper,
titled, The Ninety-nine Plagues of an Empty Pu
I had indeed some time before observed, that u
orators of Grub-street had dealt very much
plagues. They have already published in the s
month, The Plagues of Matrimony, The Plagues
a Single Life, The Nineteen Plagues of a Chamb
maid, The Plagues of a Coachman, The Plagues
a Footman, and 'The Plague of Plagues.' The su
cess these several plagues met with, probably ga
occasion to the above-mentioned poem on an emp
purse. However that be, the same noise so

y repeated under my window, drew me insen-
to think on some of those inconveniences and
tions which usually attend on poverty, and,
, gave birth to the present speculation: for
my fancy had run over the most obvious and
calamities which mean fortunes are liable
, it descended to those little insults and contempts,
ho they may seem to dwindle into nothing
offers to describe them, are perhaps in
ives more cutting and insupportable than the
r. Juvenal with a great deal of humour and
ells us, that nothing bore harder upon a poor
n his time, than the continual ridicule which
it and dress afforded to the beaux of Rome:

Quid, quòd materiam præbet causasque jocorum
Omnibus hic idem; si fœda et scissa lacerna,
Si toga sordidula est, et ruptâ calceus ulter
Pelle patet, vel si consuto vulnere crassum
Atque recens linum ostendit non una cicatrix.
JUV. Sat. iii. 147.

Add that the rich have still a gibe in store,
And will be monstrous witty on the poor;
For the torn surtout and the tatter'd vest,
The wretch and all his wardrobe are a jest;
The greasy gown sully'd with often turning,
Gives a good hint to say the man's in mourning;
Or if the shoe be ript, or patch is put,
He's wounded, see the plaster on his foot.
DRYDEN.

on this occasion that he afterwards adds the
which I have chosen for my motto:

Want is the scorn of every wealthy fool,
And wit in rags is turn'd to ridicule.
DRYDEN.

It must be confessed that few things make a man pear more despicable, or more prejudice his hear-

ers against what he is going to offer, than an ward or pitiful dress; insomuch that I fancy, Tully himself pronounced one of his orations a blanket about his shoulders, more people w have laughed at his dress than have admired his quence. This last reflection made me wonder a set of men, who, without being subjected to it the unkindness of their fortunes, are contented draw upon themselves the ridicule of the w this particular. I mean such as take it into heads, that the first regular step to be a wit commence a sloven. It is certain nothing much debased that, which must have been o wise so great a character; and I know not hov account for it, unless it may possibly be in co sance to those narrow minds who can have tion of the same persons possessing different acc plishments; or that it is a sort of sacrifice w some men are contented to make to calumny, allowing it to fasten on one part of their char while they are endeavouring to establish an

Yet however unaccountable this foolish c I am afraid it could plead a long prescripti probably gave too much occasion for the vul finition still remaining among us of an hea losopher.

I have seen the speech of a *Terræ-filius*, King Charles the Second's reign; in which he scribes two very eminent men, who were perf the greatest scholars of their age; and after ha mentioned the intire friendship between them, cludes, that 'they had but one mind, one purse, chamber, and one hat.' The men of bu also infected with a sort of singularity little than this. I have heard my father say, a br brimmed hat, short hair, and unfolded were in his time absolutely necessary to

;' and that he had known two or three,
u to the character of 'very notable,' wear
h great success.
nonour of our present age it must be al-
t so of our greatest geniuses for wit
e almost intirely broke the neck of
ulues.
t, after having dispatched the most impor-
of the commonwealth, has appeared at
ably, where all the ladies have declared him
st man in the company; and in Atticus *,
e way one of the greatest geniuses the
duced, one sees nothing particular in his
carriage to denote his pretensions to wit and
: so that at present a man may venture to
his hat, and wear a fashionable wig, without
ken for a rake or a fool.
nedium between a fop and a sloven is what
e would endeavour to keep; yet I
r . Osborn advises his son to appear in
ner above than below his fortune; and
t he will find an handsome suit of clothes
procures some additional respect †. I have
myself observed that my banker ever bows
o when I wear my full-bottomed wig; and
Mr.' or 'Esq.' according as he sees me

conclude this paper with an adventure which
f an eye-witness of very lately.
ened the other day to call in at a celebrated
ouse near the Temple. I had not been there
n there came in an elderly man very meanly
, and sat down by me; he had a thread-bare
at on, which it was plain he wore to keep

bably Mr. Addison.
ice to a Son by Francis Osborn, Esq. part i. sec. 23.

himself warm, and not to favour his under s which seemed to have been at least its conte rary: his short wig and hat were both answer to the rest of his apparel. He was no sooner s than he called for a dish of tea; but as several ge tlemen in the room wanted other things, the boys the house did not think themselves at leisure to mi him. I could observe the old fellow was very u easy at the affront, and at his being obliged to r peat his commands several times to no purpos until at last one of the lads presented him with sor stale tea in a broken dish, accompanied with a pl of brown sugar; which so raised his indignati that after several obliging appellations of dog rascal, he asked him aloud before the whole c pany, 'why he must be used with less respect t that fop there?' pointing to a well-dressed yo gentleman who was drinking tea at the oppos table. The boy of the house replied with a go deal of pertness, 'that his master had two sorts customers, and that the gentleman at the other tal had given him many a sixpence for wiping his By this time the young Templar, who found his nour concerned in the dispute, and that the eyes the whole coffee-house were upon him, had thrw aside a paper he had in his hand, and was c towards us, while we at the table made what m we could to get away from the impending quarr but were all of us surprised to see him as he proached nearer put on an air of deference and spect. To whom the old man said, 'Hark you, s rah, I will pay off your extravagant bills once mo but will take effectual care for the future, that yo prodigality shall not spirit up a parcel of rascals insult your father.'

Though I by no means approve either the imp dence of the servants or the extravagance of the sc

t | nk the old gentleman was in some
j r ser | for walking in masquerade, I
ı dress so much beneath his qua-
X.

№ 151. THURSDAY, AUGUST 23, 1711.

Maximas virtutes jacere omnes necesse est voluptate dominante.
TULL. de Fin.

pleasure prevails, all the greatest virtues will lose

NOW no one character that gives reason a greater , at the same time that it presents a good ridi- ge to the imagination, than that of a man WH | re about the town. This descrip- OF A of fashion, spoken by some with a ture OF scorn and ridicule, by others with great vity as a laudable distinction, is in every body's th that spends any time in conversation. My | Will Honeycomb has this expression very fre- ly; and I never could understand by the story ı follows, upon his mention of such a one, but nan of wit and pleasure was either a drunkard, ONE for wenching, or a young lewd fellow with liveliness, who would converse with you, re- kind offices of you, and at the same time de- h your sister, or lie with your wife. According) | lescription, a man of wit, when he could have enemes for crowns apiece which he liked quite as well, ld be so extravagant as to bribe servants, make e friendships, fight relations: I say, according to

him, plain and simple vice was too little for a
of wit and pleasure; but he would leave an
and accessible wickedness, to come at the same t
with only the addition of certain falsehood and
sible murder. Will thinks the town grown
dull, in that we do not hear so much as we
to do of those coxcombs, whom (without obser
it) he describes as the most infamous rogue
nature, with relation to friendship, love, or co
sation.

When pleasure is made the chief pursuit of
it will necessarily follow that such monsters as t
will arise from a constant application to such
dishments as naturally root out the force of re
and reflection, and substitute in their place a ge
impatience of thought, and a constant prurien
mordinate desire.

Pleasure, when it is a man's chief purpose, d
points itself; and the constant application to it
the faculty of enjoying it, though it leaves the
of our inability for that we wish, with a disreli
every thing else. Thus the intermediate seaso
the man of pleasure are more heavy than one w
suppose upon the vilest criminal. Take him
he is awaked too soon after a debauch, or
pointed in following a worthless woman wh
truth, and there is no man living whose bea
such a weight or vexation as his is. He is an
stranger to the pleasing reflections in the ev
of a well-spent day, or the gladness of hea
quickness of spirit in the morning after pro
sleep or indolent slumbers. He is not to be a
his longer than he can keep reason and good
without his curtains; otherwise he will be ha
with the reflection, that he could not believe s
one the woman that upon that he found her.
[illegible]

r whom a day or two before he had the highest
And of himself for perhaps wronging the
of all men living he himself would least
ry e injured?
seizes the whole man who addicts him-
n, and will not give him leisure for any good
which contradicts the gaiety of the pre-
. You may indeed observe in people of
a certain complacency and absence of all
y, which the habit of a loose unconcerned
es them; but tell the man of pleasure your se-
, cares, or sorrows, and you will find that he
up the delicacy of his passions to the crav-
appetites. He little knows the perfect joy
ror the disappointing gratifications which he
s. He looks at Pleasure as she approaches, and
to him with the recommendation of warm
, gay looks, and graceful motion; but he does
rve how she leaves his presence with disor-
potence, down-cast shame, and conscious in-
. She makes our youth inglorious, our age
us.

Honeycomb gives us twenty intimations in
ning of several hags whose bloom was given
his arms; and would raise a value to himself
ving had, as the phrase is, 'very good wo-
Will's good women are the comfort of his
and support him, I warrant, by the memory of
interviews with persons of their condition.
re is not in the world an occasion wherein
kes so fantastical a figure, as at the meet-
two old people who have been partners in
able pleasure. To tell a toothless old lady
once had a good set, or a defunct wencher
e once was the admired thing of the town, are
instead of applauses; but on the other side,
er the old age of those who have passed their

days in labour, industry, and virtue, ir de s
them but appear the more venerable, l j
fections of their bodies are beheld as a rt
human society that their make is so little aural

But to return more directly to my man of wit pleasure. In all orders of men, wherever i chief character, the person who wears it is a friend, father, and husband, and entails poverty his unhappy descendants. Mortgages, diseases, tlements, are the legacies a man of wit and leaves to his family. All the poor rogues that such lamentable speeches after every sessions at burn, were, in their way, men of wit and pleasure fore they fell into the adventures which brought thither.

Irresolution and procrastination in all a man fairs, are the natural effects of being addicted pleasure. Dishonour to the gentleman and l ruptcy to the trader, are the portion of either w chief purpose of life is delight. The chief cause this pursuit has been in all ages received with so quarter from the soberer part of mankind, that some men of great talents have sacrificed selves to it. The shining qualities of such people given a beauty to whatever they were engaged in a mixture of wit has recommended madness. F any man who knows what it is to have passed time in a series of jollity, mirth, wit, or hum entertainments, look back at what he was all while a doing, and he will find that he has be one instant sharp to some man he is sorry to ha fended, impertinent to some one it was cruelty to with such freedom, ungracefully noisy at such a unskilfully open at such a time, unmercifully c nious at such a time; and from the whole cou his applauded satisfactions, unable in the end collect any circumstance which can add to the

[illegible] mind alone, or which he would put [illegible] men. This [illegible] made for becoming [illegible] in the generality of man- [illegible] pre[illegible] way, without genius or inclina- [illegible] ds [illegible] the scene then is wild to an [illegible] : this is, as if fools should mimic madmen. [illegible] of this kind is the intemperate [illegible] [illegible] of the common rate of country gen- [illegible] se practice and way of enjoyment [illegible] [illegible] as fast as they can to that little [illegible] [illegible] have when they are sober. These men [illegible] pleasure dispatch their senses as fast as [illegible] by drinking until they cannot taste, smoking [illegible] cannot see, and roaring until they cannot [illegible]

[illegible] 152. FRIDAY, AUGUST 24, [illegible]

[illegible]

[illegible]

[illegible]ike leaves on trees the race of man is found.

[illegible]

[illegible] is no sort of people whose conversation is [illegible] as that of military men, who derive their [illegible] and magnanimity from thought and reflec- [illegible] The many adventures which attend their way [illegible] makes their conversation so full of incidents, [illegible]es them so frank an air in speaking of what [illegible]ave been witnesses of, that no company can [illegible]e amiable than that of men of sense who are [illegible]s. There is a certain irregular way in their [illegible]ons or discourse, which has something more

warm and pleasing than we meet a
are used to adjust and methodize their
I was this evening walking in the fields with
friend Captain Sentry, and I could not, from the
relations which I drew him into of what passed
he was in the service, forbear expressing my
der, that the 'fear of death,' which we, the
mankind, arm ourselves against with so
temptation, reason, and philosophy, should
so little in camps, that common men march into
breaches, meet opposite battalions, not only
reluctance but with alacrity. My friend
what I said in the following manner: 'W
wonder at may very naturally be the subject of
miration to all who are not conversant in camps;
when a man has spent some time in that way of
he observes a certain mechanic courage which the
dinary race of men become masters of fr
always in a crowd. They see indeed many
then they see many more alive; they observe
selves escape very narrowly, and they do not
why they should not again. Besides which
way of loose thinking, they usually spend the
part of their time in pleasures upon which their
are so entirely bent, that short labours or dangers
but a cheap purchase of jollity, triumph,
fresh quarters, new scenes, and uncommon
tures. Such are the thoughts of the executive
of an army, and indeed of the gross of mankind
general; but none of these men of mechanical
rage have ever made any great figure in the pro
of arms. Those who are formed for
such as have reasoned themselves, out of a consi
tion of greater good than length of days, into suc
negligence of their being, as to make it their first
sition, that it is one day to be resigned; and since it
in the prosecution of worthy actions and service

they put it to habitual hazard. The
they, as it relates to others,
but as it r es to ourselves it must be
ous, while we are in the pursuit of our duty,
terms upon which Providence has
nap ss, whether we die or live. All
re prescribed must be good; and as
, it is absurdity to fear it. Fear
pose when we are sure it cannot pre-
we should draw resolution to meet it
ossibility to escape it. Without a re-
o the necessity of dying, there can be no
y in man to attempt any thing that is glo-
but when they have once attained to that
the pleasures of a life spent in martial
ures are as great as any of which the human
is capable. The force of reason gives a cer-
beauty mixed with the conscience of well-doing
of glory, to all which before was terrible
stly to the imagination. Add to this, that
of danger, the common good of man-
me eral cause, and the manifest virtue you
ve in so many men, who made no figure
day, are so many incentives to destroy the
c ideration of their own persons. Such are
heroic part of soldiers who are qualified for
s. As to the rest whom I before spoke of, I
not how it is, but they arrive at a certain ha-
being void of thought, insomuch that on occa-
of the most imminent danger they are still in
indifference. Nay, I remember an instance
gay Frenchman *, who was led on in battle by a
ior officer, (whose conduct it was his custom to

* The Frenchman here alluded to was the Chevalier de
illes, a lieutenant general under the Prince of Conde, at
e of Senelf, in 1674.

speak of always with contempt and raillery) the beginning of the action received a wo was sensible was mortal; his reflection on sion was, "I wish I could live another hour, t how this blundering coxcomb will get clear of business."

'I remember two young fellows who rid in same squadron of a troop of horse, who were together; they eat, they drank, they intrigued; a word, all their passions and affections seemed tend the same way, and they appeared servic to each other in them. We were in the dusk o evening to march over a river, and the troop gentlemen belonged to were to be transported ferry-boat, as fast as they could. One of the fr was now in the boat, while the other was dr with others by the water-side, waiting the the boat. A disorder happened in the an unruly horse; and a gentleman who rein of his horse negligently under arm, forced into the water by his horse's ju The friend on the shore cried out, "Who is drowned, trow?" He was immediately an "Your friend Harry Thompson." He very g replied, "Ay, he had a mad horse." This short taph from such a familiar, without more words, me, at that time under twenty, a very mod opinion of the friendship of companions. Th affection and every other motive of life in the g rality rooted out by the present busy scene ab them: they lament no man whose capacity supplied by another; and where men converse w out delicacy, the next man you meet will serve well as he whom you have lived with half y life. To such the devastation of countries, the sery of inhabitants, the cries of the pillaged, and silent sorrow of the great unfortunate, are or

; their minds are bent upon the little grati-
of their own senses and appetites, forgetful
: sion, insensible of glory, avoiding only
; their whole hearts taken up with the trivial
of meeting and being merry. These are the
who make up the gross of the soldiery. But
gentleman in that band of men is such a one
/e now in my eye, who is foremost in all dan-
o which he is ordered. His officers are his
and companions, as they are men of honour
ntlemen; the private men his brethren, as
are of his species. He is beloved of all that
him. They wish him in danger as he views
nks, that they may have occasions to save
t their own hazard. Mutual love is the order
es where he commands; every man afraid
self and his neighbour, not lest their com-
should punish them, but lest he should be
d. Such is his regiment who knows man-
and feels their distresses so far as to prevent
Just in distributing what is their due, he
think himself below their tailor to wear a
their clothes in lace upon his own; and be-
most rapacious agent should he enjoy a far-
above his own pay. Go on, brave man, im-
glory is thy fortune, and immortal happiness
rd. T.

N° 153. SATURDAY, AUGUST 25,

Habet natura ut aliarum omnium rerum sic vitæ senectus autem peractio ætatis est tanquam fabu defatigationem fugere debemus, præsertim adjunct
TULL. de S

Life, as well as all other things, hath its boun by nature; and its conclusion, like the last act o old age, the fatigue of which we ought to shun, when our appetites are fully satisfied.

Of all the impertinent wishes which we pressed in conversation, there is not one worthy a gentleman or a man of liberal e than that of wishing one's self younger. I served this wish is usually made upon sight object which gives the idea of a past actio is no dishonour to us that we cannot now re else on what was in itself shameful when formed it. It is a certain sign of a foolish solute mind if we want our youth again onl strength of bones and sinews which we o masters of. It is (as my author has it) as an old man to wish for the strength of a yo would be in a young man to wish for the st a bull or a horse. These wishes are bot out of nature, which should direct in all t are not contradictory to justice, law, an But though every old man has been young, a young one hopes to be old, there seems to unnatural misunderstanding between those t of life. This unhappy want of commerce a the insolent arrogance or exultation in yo the irrational despondence or self-pity in

nan whose passion and ambition is to be good
e, and an old one who has no inclination to
l or debauched, are quite unconcerned in
culation; but the cocking young fellow who
pon the toes of his elders, and the old fool
vies the saucy pride he sees him in, are the
of our present contempt and derision. Con-
nd derision are harsh words; but in what
can one give advice to a youth in the pur-
l possession of sensual pleasures, or afford
an old man in the impotence and desire of
them? When young men in public places
... their deportment an abandoned resigna-
their appetites, they give to sober minds a
t of a despicable age, which, if not inter-
by death in the midst of their follies, must
y come. When an old man bewails the loss
gratifications which are passed, he discovers
rous inclination to that which it is not in the
of Providence to recal. The state of an old
) is dissatisfied merely for his being such,
st out of all measures of reason and good
y being we have any account of from the
gel to the lowest worm. How miserable
contemplation to consider a libidinous old
hile all created beings, besides himself and
re following the order of Providence) fret-
the course of things, and being almost the
content in the creation. But let us a little
on what he has lost by the number of years.
ions which he had in youth are not to be
as they were then, but reason is more pow-
w without the disturbance of them. An old
an the other day in discourse with a friend
reflecting upon some adventures they had in
er) cried out, 'Oh Jack, those were
s!' 'That is true,' replied his friend, 'but

methinks we go about our business more qui
than we did then.' One would think it sho
no small satisfaction to have gone so far in our
ney that the heat of the day is over with us.
life itself is a fever, as it is in licentious youth,
pleasures of it are no other than the dreams
man in that distemper; and it is as absurd to
the return of that season of life, as for a man
health to be sorry for the loss of gilded palaces,
walks, and flowery pastures, with which he re
bers he was entertained in the troubled slumbers
a fit of sickness.

As to all the rational and worthy pleasures of
being, the conscience of a good fame, the cont
plation of another life, the respect and commerce
honest men, our capacities for such enjoyments
enlarged by years. While health endures, the l
part of life, in the eye of reason, is certainly
more eligible. The memory of a well-spent y
gives a peaceable, unmixed, and elegant pleasure
the mind; and to such who are so unfortunate
not to be able to look back on youth with
tion, they may give themselves no little conso
that they are under no temptation to repeat
follies, and that they at present despise them.
was prettily said, 'He that would be long an
man, must begin early to be one:' It is too l
resign a thing after a man is robbed of it; therer
it is necessary that before the arrival of age we b
adieu to the pursuits of youth, otherwise sensual
bits will live in our imaginations, when our l
cannot be subservient to them. The poor fell
who lost his arm last siege, will tell you, he feels t
fingers that are buried in Flanders ache every c
morning at Chelsea.

The fond humour of appearing in the gay and
shionable world, and being applauded for trivi

icies, is what makes youth have age in con-
and makes age resign with so ill a grace the
ations of youth: but this in both sexes is in-
all things, and turning the natural course of
minds, which should build their approbations
s upon what nature and reason dictate,
a and confusion.

m a virtuous person, of either sex, carries in
authority which makes it preferable to all the
ires of youth. If to be saluted, attended, and
d with deference, are instances of pleasure,
such as never fail a virtuous old age. In
ation of the imperfections and advan-
or the younger and later years of man, they
ar in their condition, that, methinks, it should
redible we see so little commerce of kindness
een them. If we consider youth and age with
, regarding the affinity to death, youth has
more chances to be near it than age; what
can say more than an old man, 'he shall live
it?' Youth catches distempers more easily,
kness is more violent, and its recovery more
ubtful. The youth indeed hopes for many more
s, so cannot the old man. The youth's hopes
ill grounded; for what is more foolish than to
e any confidence upon an uncertainty? But the
not room so much as to hope; he is still
than the youth, he has already enjoyed what
other does but hope for. One wishes to live
the other has lived long. But, alas, is there
thing in human life, the duration of which can
be called long? There is nothing which must end,
to be valued for its continuance. If hours, days,
months, and years pass away, it is no matter what
hour, what day, what month, or what year we die.
The applause of a good actor is due to him at what-
ever scene of the play he makes his *exit*. It is thus

in the life of a man of sense, a short life is
to manifest himself a man of honour and v
when he ceases to be such he has lived too
and while he is such, it is of no consequence
how long he shall be so, provided he is so u
life's end.

N° 154. MONDAY, AUGUST 27, 1711.

Nemo repentè fuit turpissimus ———

JUV. Sat. ii. 83.

No man e'er reach'd the heights of vice at first.

TATE.

'MR. SPECTATOR,

'YOU are frequent in the mention of mat
which concern the feminine world, and take
you to be very severe against men upon all t
occasions: but all this while I am afraid you
been very little conversant with women, or y
would know the generality of them are not so ang
as you imagine at the general vices among us.
am apt to believe (begging your pardon) that y
are still what I myself was once, a queer mode
fellow; and therefore, for your information, sh
give you a short account of myself, and the reas
why I was forced to wench, drink, play, and
every thing which are necessary to the charact
of a man of wit and pleasure, to be well with t
ladies.

'You are to know then that I was bred a gentl
man, and had the finishing part of my educati
under a man of great probity, wit, and learning,

ss. I will not deny but this
ir and mien bear in it a figure of
action; and a man of a quite
character, who never thought in his life,
one day upon it, and said, 'he believed I
a virgin. There was a young lady of vir-
t, and I was not displeased to favour the
; but it had a quite contrary effect from
expected. I was ever after treated with
ldness both by that lady and all the rest of
uaintance. In a very little time I never
o a room but I could hear a whisper, 'Here
ie maid.' A girl of humour would on some
say, 'Why, how do you know more than
us?' An expression of that kind was gene-
ed by a loud laugh. In a word, for no
t in the world than that they really thought
ocent as themselves, I became of no con-
among them, and was received always
e foot of a jest. This made so strong an
upon me, that I resolved to be as agree-
me best of the men who laughed at me; but
ed it was nonsense for me to be impudent at
ng those who knew me. My character for
was so notorious wherever I had hitherto
, that I resolved to shew my new face in
ers of the world. My first step I chose
nt; for I went to Astrop*, and came
no a crowd of academics, at one dash,
rdemest fellow they had ever seen in their
lushed with this success, I made love and
py. Upon this conquest I thought it would
a gentleman to stay long with my mistress,

p-wells in Oxfordshire; into which Doctor Radcliffe
id.'

and crossed the country to Bury*. I could g
you a very good account of myself at that
also. At these two ended my first summer
gallantry. The winter following, you would w
der at it, but I relapsed into modesty upon c
ing among people of figure in London, yet not
much but that the ladies who had formerly laug
at me, said, 'Bless us! how wonderfully that
tleman is improved!' Some familiarities about
play-houses towards the end of the e
made me conceive new hopes of adventu
instead of returning the next summer to Astrop
Bury, I thought myself qualified to go to Eps
and followed a young woman, whose relations w
jealous of my place in her favour, to Scarl
I carried my point, and in my third year
go to Tunbridge, and in the autumn of the
year made my appearance at Bath. I was now
into the way of talk proper for ladies, and was run
a vast acquaintance among them, which I
improved to the best advantage. In all this co
of time, and some years following, I found a so
modest man was always looked upon by both
as a precise unfashioned fellow of no life or
It was ordinary for a man who had been drunk
good company, or passed a night with a wench,
speak of it next day before women for wh
had the greatest respect. He was reproved,
haps, with a blow of the fan, or with an 'oh
but the angry lady still preserved an apparent
probation in her countenance. He was called
strange wicked fellow, 'a sad wretch; he shr
shoulders, swears, receives another blow,
again he did not know he swore, and all was wel
You might often see men game in the presence o

* Bury-fair. A place of fashionable resort.

and throw at once for more than they were
to recommend themselves as men of spirit.
by long experience that the loosest principles
abandoned behaviour, carried all before
pretensions to women of fortune. The en-
given to people of this stamp made
nrow off the remaining impressions of a
tion. In the above-mentioned places,
in town, I always kept company with
lived most at large; and in the process
I was a pretty rake among the men, and
pretty fellow among the women. I must
I had some melancholy hours upon the ac-
f the narrowness of my fortune, but my con
at the same time gave me the comfort that I
lified myself for marrying a fortune.

en I had lived in this manner for some time, and
thus accomplished, I was now in the twenty-
of my age, and about the forty-seventh
ci itution, my health and estate wasting
; when I happened to fall into the com-
a very pretty young lady in her own dispo-
entertained the company, as we men of gal-
generally do, with the many haps and dis-
watchings under windows, escapes from
husbands, and several other perils. The
thing was wonderfully charmed with one
ew the world so well, and talked so fine;
esdemona, all her lover said affected her;
strange, it was wondrous strange.' In a
saw the impression I had made upon her,
h a very little application the pretty thing
rried me. There is so much charm in her
e and beauty, that I do now as much detest
rse I have been in for many years, as I ever
ore I entered into it.

at I intend, Mr. Spectator, by writing all

this to you, is that you would, before you go further with your panegyrics on the fair sex, them some lectures upon their silly approb It is that I am weary of vice, and that it v my natural way, that I am now so far recovered not to bring this believing dear creature to cont and poverty for her generosity to me. At t time tell the youth of good education of t that they take too little care of improving th in little things. A good air at entering into a r a proper audacity in expressing himself with and gracefulness, would make a young gent of virtue and sense capable of discountei the shallow impudent rogues, that shine women.

'Mr. Spectator, I do not doubt but you ar very sagacious person, but you are so gr Tully of late, that I fear you will con things as matters of no consequence: but me, sir, they are of the highest importance to man life; and if you can do any thing towards ing fair eyes, you will lay an obligation upon your contemporaries who are fathers, husbands, brothers to females.

Your most affectionate humble servant,

SIMON HONEYCC

T.

155. TUESDAY, AUGUST 28, 1711.

——Hæ nugæ seria ducunt
In mala ——

HOR. Ars Poet. v. 451.

things which now seem frivolous and slight,
rove of serious consequence.

ROSCOMMON.

more than once taken notice of an indecent
n in discourse, wherein the conversation
is involuntary, and the effect of some
cumstance. This happens in travel-
r in the same hired coach, sitting near
in any public assembly, or the like. I
on making observations of this sort, re-
merable messages from that part of the
whose lot in life it is to be of any trade or
way of life. They are all, to a woman, ur-
with me to lay before the world the unhappy
ances they are under, from the unreasonable
which is taken in their presence, to talk on
subject it is thought fit by every coxcomb who
understanding or breeding. One or two of
plaints I shall set down.

IR. SPECTATOR,

'I KEEP a coffee-house, and am one of those
you have thought fit to mention as an Idol
time ago. I suffered a good deal of raillery
that occasion; but shall heartily forgive you,
are the cause of it, if you will do me justice in
her point. What I ask of you, is, to acquaint
customers (who are otherwise very good ones)

that I am unavoidably hasped in my bar, and ca
help hearing the improper discourses they
pleased to entertain me with. They strive w
shall say the most immodest things in my hea
At the same time half a dozen of them loll at
bar staring just in my face, ready to interpret
looks and gestures according to their own ima
tions. In this passive condition I know not wh
to cast my eyes, place my hands, or what to c
myself in. But this confusion is to be a jest, a
hear them say in the end, with an insipid air
mirth and subtlety, Let her alone, she knows
well as we, for all she looks so. Good Mr Spe
tor, persuade gentlemen that it is out of all dece
Say it is possible a woman may be modest and
keep a public-house. Be pleased to argue,
truth the affront is the more unpardon
I am obliged to suffer it, and cannot fly
do assure you, sir, the cheerfulness of lif
would arise from the honest gain I have, is utt
lost to me, from the endless, flat, impertin
santries which I hear from morning to night.
word, it is too much for me to hear; and I
you to acquaint them, that I will keep pen and
at the bar, and write down all they say to me,
send it to you for the press. It is possible
see how empty what they speak, without the
tage of an impudent countenance and gesture,
appear, they may come to some sense of themselv
and the insults they are guilty of towards me.

I am, SIR,
Your most humble servant,
THE IDOL.'

This representation is so just, that it is hard
speak of it without an indignation which pe
would appear too elevated to such as can be gu

inhuman treatment, where they see they af-
a modest, plain, and ingenuous behaviour. This
ndent is not the only sufferer in this kind, for
ong letters both from the Royal and New-
ge on the same subject. They tell me that a
rop cannot buy a pair of gloves, but he is at
time straining for some ingenious ribaldry to
ne young woman who helps them on. It is no
ddition to the calamity, that the rogues buy as
as the plainest and modestest customers they
; besides which, they loll upon their counters
iour longer than they need, to drive away
ustomers, who are to share their impertinen-
the milliner, or go to another shop. Letters
nge-alley are full of the same evil; and the
ne, except I can chase some eminent mer-
in their shops they shall in a short time fail.
u countable, that men can have so little
ce to all mankind who pass by them, as to
eing seen toying by twos and threes at a time,
o other purpose but to appear gay enough to
p a light conversation or common-place jests,
injury of her whose credit is certainly hurt by
h their own may be strong enough to bear
en we come to have exact accounts of these
ns, it is not to be doubted but that their
s will raise the usual style of buying and
Instead of the plain downright lying, and
bidding so unequally to what they will
give and take, we may hope to have from these
olks an exchange of compliments. There must
y be a great deal of pleasant difference between
on rce of lovers, and that of all other dealers,
are, in a kind, adversaries. A sealed bond, or a
-note, would be a pretty gallantry to convey un-
o the hands of one whom a director is charmed

with; otherwise the city-loiterers are still more
sonable than those at the other end of the town
the New-Exchange they are eloquent
cash, but in the city they ought with cash
their want of eloquence.

If one might be serious on th pre
one might observe, that it is a
when the world is mercenary even to the
selling our very persons; that young wo
they have never so great attractions fro
never the nearer being happily disposed of in
riage; I say, it is very hard under this necessit
shall not be possible for them to go into a wa
trade for their maintenance, but their very exce
cies and personal perfections shall be a
to them, and subject them to be ated as if
stood there to sell their persons to pro
cannot be a more melancholy cir e to
has made any observation in the world, than
those erring creatures exposed to bankruptcy.
that happens, none of those toying fo will do
more than any other man they meet, to pr rve
from infamy, insult, and distemper. A wo
turally more helpless than the other sex; a
of honour and sense should have this in l vie
all manner of commerce with her. Were this
weighed, inconsideration, ribaldry, and
would not be more natural to entertain wo
than men; and it would be as ch imper
go into a shop of one of th yo n w
buying, as into that of any ou tra , shall
this speculation with a letter I e rec fr
pretty milliner in the city.

SPECTATOR,

I HAVE re your account of beauties, and
a little d to find no character of my-
I do : e you I have little else to do but
I am such. Here are merchants
co ation, who call in as certainly as
, to say something of my roguish
re me who makes me once or twice
over all my goods, and then owns it
ntry to see me act with these pretty
s out three-pence in a little ribband
and thinks he is a man of great
re is ugly thing not far off me, whose
ten only by people of business, that is
as possible. Must I that am a
with for nothing but my beauty?
ates to my kind glances, or make
e see me, or I shall be undone by
for) of customers. Albacinda, Eu-
ll the rest would be used just as we are,
re in our condition; therefore pray consi-
ess of us the lower order of beauties, and

Your obliged humble servant.'

N° 156. WEDNESDAY, AUGUST 29, 171

——— Sed tu simul obligâsti
Perfidum votis caput, enitescis
Pulchrior multo ———

HOR. 2 Od. viii.

——— But thou,
When once thou hast broke some tender vow,
All perjur'd, doest more charming grow?

I DO not think any thing could make a ... entertainment, than the history of the ... vourites among the women from time to ... this town. In such an account we ought to ... faithful confession of each lady for what such and such a man, and he ought to tell us by particular action or dress he believed he shou most successful. As for my part, I have alway as easy a judgment when a man dresses for dies, as when he is equipped for hunting or cour The woman's man is a person in his air and beha quite different from the rest of our species. garb is more loose and negligent, his manner soft and indolent; that is to say, in both these there is an apparent endeavour to appear unconce and careless. In catching birds the fowlers method of imitating their voices, to bring th the snare; and your women's men have always a litude of the creature they hope to betray, in own conversation. A woman's man is very kno in all that passes from one family to another, pretty little officiousnesses, is not at a loss wh good for a cold, and it is not amiss if he has a b of spirits in his pocket in case of any sudden i position.

Curiosity having been my prevailing passion, and
:d the sole entertainment of my life, I have
times made it my business to examine the course
ntrigues as well as the manners and accomplish-
s of such as have been most successful that
ay. In all my observation, I never knew a man
good understanding a general favourite; some sin-
y in his behaviour, some whim in his way of
and what would have made him ridiculous
ng the men, has recommended him to the other
. I should be very sorry to offend a people so
u e as these of whom I am speaking; but let
o look over the old beaux, and he will find the
or success was remarkable for quarrelling im-
ntly for their sakes, for dressing unlike the
the world, or passing his days in an insipid
' about the fair sex to gain the figure he
on them. Add to this, that he must have
on of being well with other women, to
e (woman of gallantry; for you are to
', t t here is a mighty ambition among the
n of the sex to gain slaves from the dominion
rivers. My friend Will Honeycomb says it was
ion bite with him, to lay suspicions that he
oured by a lady's enemy, that is, some rival
y, to be well with herself. A little spite is
to a great beauty: and it is ordinary to snap
a (greeable fellow lest another should have
'a nat ident toad Bareface fares well among
s he converses with, for no other reason
world but that he has the skill to keep them
explanation with one another. Did they know
e is not one who likes him in her heart, each
d declare her scorn of him the next moment;
he is well received by them because it is the
n, and opposition to each other brings them
e ply into an imitation of each other. What

adds to him the greatest grace is, that the p
thief, as they call him, is the most inconstant
ture living, has a wonderful deal of wit and
and never wants something to say; besides all w
he has a most spiteful dangerous tongue if you sh
provoke him.

To make a woman's man, he must not be a
of sense, or a fool; the business is to entertain,
it is much better to have a faculty of arguing, u
a capacity of judging right. But the pleasantest
all the women's equipage are your regular visitan
these are volunteers in their service, without ho
of pay or preferment. It is enough that they
lead out from a public place, that they are admi
on a public day, and can be allowed to pass a
part of that heavy load, their time, in the comp
of the fair. But commend me above all other
those who are known for your ruiners of h
these are the choicest spirits which our age
duces. We have several of these irresistible g
men among us when the company is in town.
fellows are accomplished with the knowledge of
ordinary occurrences about court and town, have
sort of good-breeding which is exclusive of all
rality, and consists only in being publicly dec
privately dissolute.

It is wonderful how far a fond opinion of he
can carry a woman, to make her have the least
gard to a professed known woman's man; bu
scarce one of all the women who are in the tou
gallantries ever hears any thing of what is the
mon sense of sober minds, but are entertained
a continual round of flatteries, they cannot be
tresses of themselves enough to make arguments
their own conduct from the behaviour of these
to others. It is so far otherwise, that a ger
fame for falsehood in this kind, is a recomme

and the coxcomb, loaded with the favours of others, is recived like a victor that disdains his , to be a victim to the present charmer.

you see a man more full of gesture than ordi- public assembly, if loud upon no occasion, ng of the company round him, and yet lay- wait for destroying by that negligence, you may for granted that he has ruined many a fair The woman's man expresses himself wholly in n which we call strutting. An elevated , a p hed hat, a measurable step, and a sly e eye, are the marks of him. Now and then ee a gentleman with all these accomplishments; alas, any one of them is enough to undo thou- when a gentleman with such perfections adds ble learning, there should be public warning lence in town, that we may remove our rs. It happens sometimes that such read all the miscellany poems, a few of dies, has the translation of Ovid's Epis- y heart. Oh if it were possible that such a ould be as true as he is charming! but that is nuch, the women will share such a dear false a little gallantry to hear him talk one would one's self in, let him reckon the sticks of an, say something of the Cupids in it; and call one so many soft names which a man of arning has at his fingers'-ends. There sure is excuse for frailty, when attacked by such force a weak woman.' Such is the soliloquy of a lady one might name, at the sight of one of who makes it no iniquity to go on from day to n the sin of woman-slaughter.

is certain that people are got into a way of ation, with a manner of overlooking the most virtues, and admiring the most trivial excellen- The woman is so far from expecting to be con-

temned for being a very injudicious silly
that while she can preserve her features and
she knows she is still the object of desire;
is a sort of secret ambition, from reading
books, and keeping as frivolous company, each
to be amiable in perfection, and arrive at the
ters of the Dear Deceiver and the Perjured

N° 157. THURSDAY, AUGUST 30, 1711.

——— Genius, natale comes qui temperat astr
Naturæ Deus humanæ, mortalis in unum
Quodque caput ———

HOR. 2 Ep. ii. 187.

IMITATED.

——— That directing pow'r,
Who forms the genius in the natal hour:
That God of nature, who, within us still,
Inclines our action, not constrains our will.
POPE.

I AM very much at a loss to express by any
that occurs to me in our language that which
derstood by *indoles* in Latin. The natural
tion to any particular art, science, profession,
trade, is very much to be consulted in the care
youth, and studied by men for their own condu
when they form to themselves any scheme of
It is wonderfully hard indeed for a man to ju
his own capacity impartially. That may look gr
to me which may appear little to another; and
may be carried by fondness towards myself so
as to attempt things too high for my talents and ac

s not methinks so very diffi-
a judgment of the abilities of
or those who are in their infancy.
nace book directs me on this occasion
rning of greatness in Alexander,
is yo to contend for a prize in
a ered he would, if he had
Cassius, who was one of
ors a C ar, gave as great a proof
r, when his childhood he struck a
, the son of Sylla, for saying his father
of the Roman people. Scipio is reported
ered (when some flatterers at supper were
what the Romans should do for a general
h) 'Take Marius.' Marius was then a very
had given no instances of his valour; but it
to Scipio from the manners of the youth,
d a soul formed for the attempt and exe-
great undertakings. I must confess I have
with much sorrow bewailed the misfortune
ildren of Great Britain, when I consider
nce and undiscerning of the generality of
lers. The boasted liberty we talk of is
a reward for the long servitude, the many
and terrors, to which our childhood is
going through a grammar-school. Many
pid tyrants exercise their cruelty without
r of distinction of the capacities of chil-
the intention of parents in their behalf.
excellent tempers which are worthy
u and cultivated with all possible dili-
care, that were never designed to be
with Aristotle, Tully, or Virgil; and
as many who have capacities for under-
very word those great persons have writ,
ere not born to have any relish of their

writings. For want of this common and
cerning in those who have the care of youth,
so many hundred unaccountable creatures e
whipped up into great scholars, that
near a right understanding, and will never
it. These are the scandal of letters, and
generally the men who are to teach others.
sense of shame and honour is enough to k
world itself in order without corporal
much more to train the minds of uncor
innocent children. It happens, I doubt not,
than once in a year, that a lad is c
blockhead, when it is good apprehe
him incapable of knowing what his teacher
A brisk imagination very often may sugg
which a lad could not have fallen into,
been as heavy in conjecturing as his
plaining. But there is no mercy even
wrong interpretation of his meaning, the
of the scholar's body are to rectify the
his mind.

I am confident that no boy, who will not be
lured to letters without blows, will ever be br
to any thing with them. A great or good
must necessarily be the worse for such indi
and it is a sad change, to lose of its virtue
improvement of its knowledge. No
gone through what they call a great
must remember to have seen children of exc
and ingenuous natures (as has afterwards
in their manhood); I say no man has passed
this way of education, but must have seen an
nuous creature expiring with shame, with pale
beseeching sorrow, and silent tears, throw
honest eyes, and kneel on its tender knees to
exorable blockhead to be forgiven the false

a Latin verse. The child is
he commits a like crime,
with consequence. I would
y n name man, whether this lad, in the
f his native innocence, full of shame, and
ression from that grace of soul,
ior any purpose in this life, than after
or virtue is extinguished in him, though he
rite twenty verses in an evening?
ays, after his exalted way of talking, 'As
Gods never learnt any virtue, though
d with all that is good; so there are
who have so natural a propensity to what
follow, that they learn it almost as soon
Plants and vegetables are cultivated
ction of finer fruits than they would
that care; and yet we cannot entertain
producing a tender conscious spirit into
, without the same methods as are used
r, or give new shape to a piece of

dly to this dreadful practice that we may
certain hardiness and ferocity which some
liberally educated, carry about them in
iour. To be bred like a gentleman,
ed like a malefactor, must, as we see it
nce that illiberal sauciness which we see
men of letters.
boy who suffered the fox (which he
hid under his coat) to eat into his
e say had not half the wit or petulance
at great schools among us: but the
of honour, or rather fear of shame,
nstrated in that action, was worth all
g in the world without it.
thinks a very melancholy consideration,
negligence can spoil us, but great indus-

try is necessary to improve us; the st ex
natures are soon depreciated, but evn
long before they are exalted into good
help this by punishments, is the same th
ing a man to cure him of a distemper;
comes to suffer punishment in that one circu
he is brought below the existence of a rati
ture, and is in the state of a brute that
by the admonition of stripes. But since
tom of educating by the lash is suffered by u
try of Great Britain, I would prevail only that
heavy lads may be dismissed from slavery
than they are at present, and not whipped
their fourteenth or fifteenth year, whether t
pect any progress from them or not. Let the
capacity be forthwith examined, and he sent t
mechanic way of life, without respect to
if nature designed him for nothing higher:
go before he has innocently suffered, and is o
into a dereliction of mind for being what it
guilt to be, a plain man. I would not here b
posed to have said, that our learned men of
robe who have been whipped at school, are n
men of noble and liberal minds; but I am sur
had been much more so than they are, had they
suffered that infamy.

But though there is so little care, as I ha
served, taken, or observation made of the s
strain of men, it is no small comfort to me, as s
tator, that there is any right value set upon
indoles of other animals: as appears by the fo
advertisement handed about the county of L
and subscribed by Enos Thomas, a person w
have not the honour to know, but suppose to b
foundly learned in horse-flesh:

'A chesnut horse called Cæsar, bred by

, at Sedbury, near Richmond, in the
ork; his grandam was his old royal mare,
by
lerbuss, which was got by Hemsly-
got by Mr. Courant's Arabian, which
al's Jews-Trump. Mr. Cæsar sold him
coming five years old, when he had
) for three hundred guineas. A guinea
and a shilling the man.

ENOS THOMAS.'

158. FRIDAY, AUGUST 31, 1711.

——Nos hæc novimus esse nihil.

MARTIAL, xiii. 2.

We know these things to be mere trifles.

of a firm regard to impartiality, I print these
, let them make for me or not.

R. SPECTATOR,

'I HAVE observed through the whole course
rhapsodies (as you once very well called
are very industrious to overthrow all that
ir
eriors, who have gone before you,
ue their rule of writing. I am now between
nd sixty, and had the honour to be well with
men of taste and gallantry in the joyous
Charles the Second. We then had, I hum-
resume, as good understandings among us as
ow can pretend to. As for yourself, Mr. Spec-
you seem with the utmost arrogance to under-
the very fundamentals upon which we con-

ducted ourselves. It is monstrous to
man of wit, and yet deny that honour m a w
is any thing else but peevishness, that
is 'not*' the best rule of life, or virtue
any thing else but health and disease. We must
more to do but to put a lady in a good h
all we could wish followed of course. T
your Tully, and your discourses of ano r
the very bane of mirth and good-humour. rr
do not value thyself on thy reason at that ex
rate, and the dignity of human nature; t
word for it, a setting-dog has as good reason
man in England. Had you (as by your diur
would think you do) set up for being in v
town, you should have fallen in with the . t
passion and appetite; your songs had then b
every pretty mouth in England, and your lit
tichs had been the maxims of the fair and the wit
walk by: but, alas, sir, what can you hope for, f
entertaining people with what must needs make
like themselves worse than they did before they
you? Had you made it your business to d
Corinna charming, though inconstant, to find
thing in human nature itself to make Zoilus e
himself for being fond of her; and to make every
in good commerce with his own reflections, you
done something worthy our applause; but
sir, we shall not commend you for disapprov
I have a great deal more to say to you, but
sum it all up in this one remark. In short, sir, yo
do not write like a gentleman.

I am, SIR,
Your most humble servant.'

* Spect. in folio. Altered in the 8vo. of 1712, when 'n
was left out.

MR. SPECTATOR,

'THE other day we were several of us at
le, and according to custom and your own
the Spectator read among us. It was
wherein you are pleased to treat with
character which you call a wo-
gave up all the kinds you have
men, except those who, you say, are our con-
nts. I was upon the occasion commis-
by the company to write to you and tell you,
we shall not part with the men we have at
, until the men of sense think fit to relieve
I give us their company in their stead."
not imagine but that we love to hear reason
sense better than the ribaldry we are at
entertained with, but we must have com-
, and among us very inconsiderable is better
ne at all. We are made for the cements of
y, and came into the world to create relations
st mankind; and solitude is an unnatural be-
. If the men of good understanding would
a little of their severity, they would find their
t in it; and their wisdom would have a plea-
m it, to which they are now strangers. It is
among us when men have a true relish of our
y and our value, to say every thing with a
grace: and there is without designing it some-
ental in what men utter before women,
ost or neglected in conversations of men
me leave to tell you, sir, it would do
great harm if you yourself came a little more
our company: it would certainly cure you of a
positive and determining manner in which you
etimes. In hopes of your amendment,

I am, SIR, your gentle reader.'

'MR. SPECTATOR,

'YOUR professed regard to the fair se perhaps make them value your admonition they will not those of other men. I desire y to repeat some lectures upon subjects whi have now and then in a cursory manner on touched. I would have a Spectator whol upon good-breeding; and after you have a that time and place are to be very much con in all our actions, it will be proper to dwel behaviour at church. On Sunday last a gra reverend man preached at our church. The something particular in his accent, but witho manner of affectation. This particularity a gigglers thought the most necessary thing to b notice of in his whole discourse, and made i casion of mirth during the whole time of You should see one of them ready to burst b fan, another pointing to a companion in seat, and a fourth with an arch composure, a would if possible stifle her laughter. Ther many gentlemen who looked at them stedfi this they took for ogling and admiring them. was one of the merry ones in particular, tha out but just then that she had but five fing she fell a reckoning the pretty pieces of ivo and over again, to find herself employment laugh out. Would it not be expedient, Mr tator, that the churchwarden should hold wand on these occasions, and keep the dec the place as a magistrate does the peace in a elsewhere?'

MR. SPECTATOR,

'I AM a woman's man, and read with a very lady your paper, wherein you fall upon us whom y: what do you think I did? You must dressing, I read the Spectator to her, gned at the places where she thought I d; I threw away your moral, and taking girdle cried out,

Give me but what this ribband bound,
Take all the rest the 'sun*' goes round†.

She sn d, sir, and said you were a pedant; so of wnat you please, read Seneca and quote if you think fit.

I am, SIR,
Your humble servant.'

№ 159. SATURDAY, SEPTEMBER 1, 1711.

——— *Omnem, quæ nunc obducta tuenti*
Mortales hebetat visus tibi, et humida circùm
Caligat, nubem eripiam ———
VIRG. Æn. ii. 604.

The cloud, which, intercepting the clear light,
Hangs o'er thy eyes, and blunts thy mortal sight,
I will remove ———

EN I was at Grand Cairo, I picked up several ntal manuscripts, which I have still by me. others I met with one intitled, The Visions

* World. † From Waller's verses on a lady's girdle.

of Mirza, which I have read over with gr pl
sure. I intend to give it to the public wl i
no other entertainment for them; and be
with the first vision, which I have transcribed w
for word as follows:

'On the fifth day of the moon, which acco
to the custom of my forefathers I always keep
after having washed myself, and offered up my
ing devotions, I ascended the high hills of
in order to pass the rest of the day in meditat
and prayer. As I was here airing myself on
tops of the mountains, I fell into a profound cont
plation on the vanity of human life; and
from one thought to another, "Surely," said I, "
is but a shadow, and life a dream." Whilst I
thus musing, I cast my eyes towards the summi
a rock that was not far from me, where I discov
one in the habit of a shepherd, with a little m
instrument in his hand. As I looked upon h
applied it to his lips, and began to play up
The sound of it was exceeding sweet, and wro
into a variety of tunes that were inexpressibly m
dious, and altogether different from any thing I
ever heard. They put me in mind of those
venly airs that are played to the departed so
good men upon their first arrival in Paradise,
out the impressions of the last agonies, and qu
them for the pleasures of that happy place.
heart melted away in secret raptures.

'I had been often told that the rock befor
was the haunt of a Genius; and that several
been entertained with music who had passe
it, but never heard that the musician had b
made himself visible. When he had raised
thoughts by those transporting airs which he pl
to taste the pleasures of his conversation, as I lo
upon him like one astonished, he beckoned to

by waving of his hand directed me to ap-
me place where he sat. I drew near with
reverence which is due to a superior nature;
my heart was intirely subdued by the cap-
a strains I had heard, I fell down at his feet
wept. The genius smiled upon me with a look
on and affability that familiarized him to
n ion, and at once dispelled all the fears
prenensions with which I approached him.
ed me from the ground, and taking me by the
" rza," said he, " I have heard thee in thy
s; follow me."

He then led me to the highest pinnacle of the
d placing me on the top of it, " Cast thy
ward," said he, " and tell me what thou
" I see, said I, " a huge valley, and a prodi-
us tide of water rolling through it." " The valley
thou seest," said he, " is the Vale of Misery, and
e tide of water that thou seest, is part of the great
of eternity." " What is the reason," said I, " that
ide I see rises out of a thick mist at one end,
again loses itself in a thick mist at the other?"
what thou seest," said he, " is that portion of eter-
which is called time, measured out by the sun,
n reaching from the beginning of the world to its
nmation." " Examine now," said he, " this
is bounded with darkness at both ends, and
me what thou discoverest in it." " I see a bridge,"
I, " standing in the midst of the tide." " The
thou seest," said he, " is human life, consider
attentively." Upon a more leisurely survey of it,
found that it consisted of threescore and ten entire
ches, with several broken arches, which added to
ose that were entire, made up the number about
hundred. As I was counting the arches, the
nius told me that this bridge consisted at first of
housand arches: but that a great flood swept away

the rest, and left the bridge in the ruinous c
I now beheld it. "But tell me further,"
"what thou discoverest on it." "I see
of people passing over it," said I, "and a
hanging on each end of it." As I looked
tively, I saw several of the passengers
through the bridge into the great tide
underneath it; and upon farther
ceived there were innumerable trap-d
concealed in the bridge, which the pas
sooner trod upon, but they fell through u
the tide, and immediately disappeared.
den pit-falls were set very thick at the en
the bridge, so that throngs of people no
broke through the cloud, but many of them
them. They grew thinner towards the mid
multiplied and lay closer together towards
of the arches that were entire.

'There were indeed some persons, but th
ber was very small, that continued a kind
bling march on the broken arches, but fell
one after another, being quite tired and sp
so long a walk.

'I passed some time in the contemplation
wonderful structure, and the great variety of
which it presented. My heart was filled
deep melancholy to see several dropping u
edly in the midst of mirth and jollity, and
at every thing that stood by them to sa
selves. Some were looking up towards hea
thoughtful posture, and in the midst of a sp
stumbled and fell out of sight. Multitud
very busy in the pursuit of bubbles that gli
their eyes and danced before them; but oft
they thought themselves within the reach
their footing failed and down they sunk.
confusion of objects, I observed some with

hands, and others with urinals, who ran to
upon the bridge, thrusting several persons
doors which did not seem to lie in their way,
w they might have escaped had they not
s forced upon them.

The seeing me indulge myself on this
pi ect, told me I had dwelt long
u "T thine eyes off the bridge,"
and thou yet seest any thing
dost not c prehend." Upon looking up,
mean," said I, "those great flights of birds
are perpetually hovering about the bridge, and
upon it from time to time? I see vultures,
, ravens, cormorants, and among many other
ed creatures several little winged boys, that
in great numbers upon the middle arches."
se," said the genius, "are Envy, Avarice, Super-
n, Despair, Love, with the like cares and pas-
infest human life.

I re fetched a deep sigh. "Alas," said I, "man
de in vain! how is he given away to misery
mortality! tortured in life, and swallowed up
leath!" The genius being moved with compas-
towards me, bid me quit so uncomfortable a pro-
t. "Look no more," said he, "on man in the
stage of his existence, in his setting out for eter-
; but cast thine eye on that thick mist into
the tide bears the several generations of mor-
that fall into it. I directed my sight as I was
ed, and (whether or no the good genius
hened it with any supernatural force, or dissi-
t of the mist that was before too thick for
eye to penetrate) I saw the valley opening at
farther end, and spreading forth into an immense
cean, that had a huge rock of adamant running
rough the midst of it, and dividing it into two
qual parts. The clouds still rested on one half of

it, insomuch that I could discover noth in the other appeared to me a vast ocean innumerable islands, that were co and flowers, and interwoven with a mou shining seas that ran among them. I could sons dressed in glorious habits with garland their heads, passing among the trees, lyi the sides of fountains, or resting on be and could hear a confused harmony of s falling waters, human voices, and musi ments. Gladness grew in me upon the o of so delightful a scene. I wished for the w an eagle, that I might fly away to those seats; but the genius told me there was no to them, except through the gates of death saw opening every moment upon the bridge. islands," said he, "that lie so fresh and green thee, and with which the whole face of the appears spotted as far as thou canst see, ar in number than the sands on the sea-shore are myriads of islands behind those which th discoverest, reaching farther than thine eye, thine imagination can extend itself. These mansions of good men after death, who ac to the degree and kinds of virtue in which th celled, are distributed among these seve which abound with pleasures of different kin degrees, suitable to the relishes and perfecti those who are settled in them; every island i radise accommodated to its respective inha Are not these, O Mirza, habitations worth c ing for? Does life appear miserable, tha thee opportunities of earning such a rewa death to be feared, that will convey thee to so an existence? Think not man was made i who has such an eternity reserved for him." with inexpressible pleasure on these happy

h, I, now, I beseech thee, the
un those dark clouds which
o on o r side of the rock of ada-
i ge no answer, I turned
to mys to him a second time,
r that ne l left me; I then turned again
vision which I had been so long contem-
but ad of the rolling tide, the arched
and nappy islands, I saw nothing but
of Bagdat, with oxen, sheep,
, gra n the sides of it.' C.

The End of the first Vision of Mirza.

N° 160. MONDAY, SEPTEMBER 3, 1711.

——Cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem.

HOR. 1 Sat. iv. 43.

On him confer the Poet's sacred name,
Whose lofty voice declares the heavenly flame.

ERE is no character more frequently given to iter, than that of being a genius. I have heard a little sonnetteer called a fine genius. There heroic scribbler in the nation, that has not ers who think him a great genius; and as your smatterers in tragedy, there is scarce a man ng them who is not cried up by one or other for a d ous genius.

design in this paper is to consider what is ly a great genius, and to throw some thoughts on so uncommon a subject.

Among great geniuses those few draw
ration of all the world upon them, and sta
the prodigies of mankind, who by the mer
of natural parts, and without any assistan
or learning, have produced works that wer
light of their own times, and the wonder
rity. There appears something nobly wild
travagant in these great natural geniuses th
nitely more beautiful than all turn and po
what the French call a *bel esprit*, by wh
would express a genius refined by conver
flection, and the reading of the most polit
The greatest genius which runs through the
sciences, takes a kind of tincture from th
falls unavoidably into imitation.

Many of these great natural geniuses
never disciplined and broken by rules of a
be found among the ancients, and in partic
those of the more eastern parts of the worl
has innumerable flights that Virgil was n
reach, and in the Old Testament we find se
sages more elevated and sublime than any
At the same time that we allow a greater
daring genius to the ancients, we must own
greatest of them very much failed in, or, i
that they were much above the nicety an
ness of the moderns. In their similitudes
sions, provided there was a likeness, the
much trouble themselves about the dec
comparison: thus Solomon resembles the n
beloved to the tower of Lebanon which l
wards Damascus; as the coming of a th
night, is a similitude of the same kind in
Testament. It would be endless to make
of this nature; Homer illustrates one of h
encompassed with the enemy, by an ass in
corn that has his sides belaboured by all t

village without stirring a foot for it; and another
m tossing to and fro in his bed and burning
t i it, to a piece of flesh broiled on the
i] icular failure in the ancients, opens
: ıı or ery to the little wits, who can
a an indecency, but not relish the sublime in
: ts of writings. The present emperor of
conformable to this eastern way of thinking,
a great many pompous titles, denominates him-
sun of glory,' and 'the nutmeg of delight.'
r, to cut off all cavilling against the ancients,
icularly those of the warmer climates, who
nost heat and life in their imaginations, we are
er that the rule of observing what the French
ne *bienseance* in an allusion, has been found out
years, and in the colder regions of the world;
we would make some amends for our want of
l spirit, by a scrupulous nicety and exactness
compositions. Our countryman Shakspeare
a remarkable instance of this first kind of great
s.

not quit this head without observing that
was a great genius of the first class, who was
n on by a natural fire and impetuosity to vast
eptions of things and noble sallies of imagina-
At the same time, can any thing be more ri-
nous for men of a sober and moderate fancy
: unis poet's way of writing in those mon-
compositions which go among us under the
of Pindarics? When I see people copying
s, which, as Horace has represented them, are
in their kind, and inimitable; when I see
following irregularities by rule, and by the little
rules of art straining after the most unbounded flights
of ure, I cannot but apply to them that passage
erence:

——Incerta hæc si tu postules
Ratione certâ facere, nihilo plus agas,
Quam si des operam, ut cum ratione insanias.
EUN. Act. 1. Sc. 1

You may as well pretend to be mad and in your at the same time, as to think of reducing these things to any certainty by reason.

In short, a modern Pindaric wri co Pindar, is like a sister among the Camu - c with Virgil's Sibyl: there is the distor n, g and outward figure, but nothing of that di pulse which raises the mind above itself, anu the sounds more than human.

There is another kind of great geniuses I shall place in a second class, not as I think t ferior to the first, but only for distinction's they are of a different kind. This secon cann great geniuses are those that e for in by rules, and submitted the grea or talents to the corrections and restraints of . among the Greeks were Plato and Aristotue; the Romans, Virgil and Tully; among the Milton and Sir Francis Bacon.

The genius in both these classes of authors be equally great, but shews itself after a manner. In the first it is like a rich soil in a

* More commonly known by the name of the Fre phets, a set of enthusiasts originally of the Cevem in who came into England about the year 1707, an in a considerable number of votaries. A fuller acc a rise and progress of this strange sect may be gaine pamphlets, one in French intitled, 'Le Theatre Cevennes, ou Recit de diverses Merveilles nouvell rees dans cette Partie de la Province de Languedoc. Lon 1707, 12mo.' The other in English, viz. 'A Brand pluck from the Burning; exemplify'd in the unparalleled Case Samuel Keimer, &c. London, 1718. 12mo.

l produces a whole wilderness of noble
in a thousand beautiful landscapes with-
order or regularity. In the other it is
n l under the same happy climate, that
out in walks and parterres, and cut into
beauty by the skill of the gardener.
at danger in the latter kind of geniuses, is,
c their own abilities too much by imita-
rorm themselves altogether upon models,
ıv the full play to their own natural parts.
of the best authors is not to compare
ou original; and I believe we may observe
few writers make an extraordinary figure in
l, who have not something in their way of
or expressing themselves, that is peculiar to
d intirely their own.
ld to consider what great geniuses are some-
own away upon trifles.
e saw a shepherd,' says a famous Italian au-
ho used to divert himself in his solitudes with
p eggs and catching them again without
th : in which he had arrived to so great
perfection that he would keep up four at
several minutes together playing in the air,
nto his hands by turns. I think,' says the
never saw a greater severity than in this
; for by his wonderful perseverance and
he had contracted the seriousness and
a privy-counsellor; and I could not but
myself, that the same assiduity and atten-
y been rightly applied, 'might*' have
greater mathematician than Archimedes.

C

* 'Would.' Spect. in folio

N° 161. TUESDAY, SEPTEMBER 4, 171

Ipse dies agitat festos: Fususque per herbam,
Ignis ubi in medio et socii cratera coronant,
Te libans, Lenæe, vocat: pecorisque magistris
Velocis jaculi certamina ponit in ulmo,
Corporaque agresti nudat prædura palæstra.
Hanc olim veteres vitam coluere Sabini,
Hanc Remus et frater. Sic fortis Etruria crevit,
Scilicet et rerum facta est pulcherrima Roma.
VIRG. Georg. ii

Himself, in rustic pomp, on holy-days,
To rural powers a just oblation pays;
And on the green his careless limbs displays:
The hearth is in the midst; the heardsmen round
The cheerful fire, provoke his health in goblets cr
He calls on Bacchus, and propounds the prize,
The groom his fellow-groom at buts defies,
And bends his bow, and levels with his eyes:
Or stript for wrestling, smears his limbs with oil,
And watches with a trip his foe to foil.
Such was the life the frugal Sabines led;
So Remus and his brother king were bred:
From whom th' austere Etrurian virtue rose;
And this rude life our homely fathers chose;
Old Rome from such a race deriv'd her birth,
The seat of empire, and the conquer'd earth.
DRYDEN.

I AM glad that my late going into the country increased the number of my correspondents, one whom sends me the following letter:

'SIR,

'THOUGH you are pleased to retire fron us so soon into the city, I hope you will not thin

s of the country altogether unworthy of your cu for the future. I had the honour of seeing ort face at Sir Roger de Coverley's, and have since thought your person and writings both ex- . Had you staid there a few days longer, i have seen a country wake, which you in most parts of England is the eve-feast of dedication of our churches. I was last week at of these assemblies which was held in a neigh- ; where I found their green covered ious multitude of all ages and both , who one another more or less the fol- t of the year, according as they distinguish eives at this time. The whole company were in lay clothes, and divided into several parties, endeavouring to shew themselves in those wherein they excelled, and to gain the ap- bation of the lookers on.

I found a ring of cudgel-players, who were g one another's heads in order to make some on on their mistresses' hearts. I observed a young fellow, who had the misfortune of a en pate; but what considerably added to the of the wound, was his overhearing an old n, who shook his head and said, "That he ques- tioned now if Black Kate would marry him these three years." I was diverted from a farther observa- tion of these combatants by a foot-ball match, which was on the other side of the green: where Tom Short behaved himself so well, that most people seemed to agree, "it was impossible that he should remain a bachelor until the next wake." Having played many a match myself, I could have looked longer on this sport, had I not observed a country girl, who was posted on an eminence at some distance from me, and was making so many odd grimaces, and writhing and distorting her whole body in so

strange a manner, as made me very desirous to
the meaning of it. Upon my coming up to
found that she was over-looking a ring of wr
and that her sweetheart, a person of small
was contending with a huge brawny fellow,
twirled him about, and shook the little man so
lently, that by a secret sympathy of hearts it
duced all those agitations in the person of his
who I dare say like Cælia in Shakspeare on the
occasion, could have wished herself "in
catch the strong fellow by the leg*." The sq
the parish treats the whole company every year
a hogshead of ale; and proposes a beaver
recompense to him who gives most
raised such a spirit of emulation in the y h or
place, that some of them have rendered
very expert at this exercise; and I was often sur
to see a fellow's heels fly up, by a trip which
given him so smartly that I could scarce discern
I found that the old wrestlers seldom entered the
until some one was grown formidable by ha
thrown two or three of his opponents; but kept
selves as it were in a reserved body to defend t
which is always hung up by the person who gets
one of the most conspicuous parts of the house,
looked upon by the whole family as somethi re
dounding much more to their honour than a coat o
arms. There was a fellow who was so busy in
ing all the ceremonies, and seemed to carry s
air of importance in his looks, that I could not
inquiring who he was, and was immediately ansv
"That he did not value himself upon nothing,
that he and his ancestors had won so many hats,
his parlour looked like a haberdasher's shop." How
ever, this thirst of glory in them all was the

* As You like it. Act i. Sc. 6. Shaksp.

no one man stood "lord of the ring" for above e falls while I was among them.

The young maids, who were not lookers-on at e exercises, were themselves engaged in some n; and upon my asking a farmer's son of my parish what he was gazing at with so much at- on, he told me, "That he was seeing Betty ," whom I knew to be his sweetheart, "pitch "

an ort, I found the men endeavoured to shew wo they were no cowards, and that the whole y strived to recommend themselves to each making it appear that they were all in a ct state of health, and fit to undergo any fatigues ly labour.

Your judgment upon this method of love and gallantry, as it is at present practised among us in the country, will very much oblige,

SIR,

Your's, &c.'

If I would here put on the scholar and politician, I might inform my readers how these bodily exercises or games were formerly encouraged in all the commonwealths of Greece; from whence the Romans afterwards borrowed their *pentathlum*, which was composed of running, wrestling, leaping, throwing, and boxing, though the prizes were generally nothing but a crown of cypress or parsley, hats not being in fashion in those days: that there is an old statute, which obliges every man in England, having such an estate, to keep and exercise the long-bow; by which means our ancestors excelled all other nations in the use of that weapon, and we had all the real advantages, without the inconvenience of a standing army: and that I once met with a book of

projects, in which the author considering to
noble ends that spirit of emulation, which so
ably shews itself among our common people
wakes, might be directed, proposes t
provement of all our handicraft t
be annual prizes set up for
most excellent in their several
all these political considerations, which
me to pass the limits of my paper, l c
greatest benefit and convenience that I
in these country festivals, is the bri
ple together, and giving them an opp
shewing themselves in the most ad
A country fellow that throws his riva
has generally as good success with
mistress; as nothing is more usual than for a
ble-footed wench to get a husband at the
that she wins a smock. Love and marri are
natural effects of these anniversary assemblies.
must therefore very much approve the method b
which my correspondent tells me each sex endeav
to recommend itself to the other, ce n
more likely to promise a healthy o ri or
cohabitation. And I believe I may
friend, that there has been many a court y wo
would be contented to exchange her c yo
husband for Tom Short, and several men
who would have parted with a tender yoke-
Black Kate.

I am the more pleased with having love
principal end and design of these meetings,
to be most agreeable to the intent for which y
at first instituted, as we are informed by the
Dr. Kennet*, with whose words I shall con c
present paper.

* In his Parochial Antiquities, 4to. 1695, p. 610, 614.

se wakes, says he, were in imitation of the ἀγάπαι, or love-feasts; and were first esta- in England by Pope Gregory the Great, who, epistle to Melitus the abbot, gave orders ney should be kept in sheds or arbories made with the branches or boughs of trees round the h.'

adds, 'that this laudable custom of wakes l for many ages, until the nice puritans be- exclaim against it as a remnant of popery; by degrees the precise humour grew so popular, at an Exeter assizes the Lord Chief Baron r made an order for the suppression of all s; but on Bishop Laud's complaining of this humour, the king commanded the order reversed.' X.

№ 162. WEDNESDAY, SEPTEMBER 5, 1711.

——Servetur ad imum,
Qualis ab incœpto processerit, et sibi constet.
HOR. Ars Poet. v. 126.

Keep one consistent plan from end to end.

NOTHING that is not a real crime makes a man ap- pear so contemptible and little in the eyes of the world as inconstancy, especially when it regards re- or party. In either of these cases, though a n perhaps does but his duty in changing his side, ne not only makes himself hated by those he left, but is seldom heartily esteemed by those he comes over to.

In these great articles of the a
conviction ought to be very
so well timed, that worldly au
have no share in it, or mankind will be
enough to think he does not cl
principle, but either out of levity
prospects of interest. Converts and
all kinds should take particular care to
see they act upon honourable motives; or,
approbations they may receive from
applauses from those they converse wi
be very well assured that they are the
good men, and the public marks of in
rision.

Irresolution on the schemes of life
themselves to our choice, and inco
ing them, are the greatest and most
of all our disquiet and unhappiness. When ami
pulls one way, interest another, inclination a
and perhaps reason contrary to all, a man is
to pass his time but ill who has so many d
parties to please. When the mind hovers
a variety of allurements, one had better seize
way of life that is not the very best we might
chosen, than grow old without determining our choi
and go out of the world as the greatest part of
kind do, before we have resolved how to live
There is but one method of setting oursel
in this particular, and that is by adhe
to one great end as the chief and u
all our pursuits. If we are firmly resolved
up to the dictates of reason, without any
wealth, reputation, or the like considerations,
more than as they fall in with our principal de
we may go through life with steadiness and ple
but if we act by several broken views, and will
only be virtuous, but wealthy, popular, and eve

a value set upon it by the world, we
e i die in misery and repentance.
would more than ordinary care to guard
t particular imperfection, be-
n w n our nature very strongly in-
s ror we examine ourselves thorough-
finu t we are the most changeable
ue unive . In respect of our under-
we often e ace and reject the very same
ns; wher be above and beneath us have
no (1 at all, or at least no wavering
r ues in nose they have. Our superiors
ed by intuition, and our inferiors by instinct.
ct of our wills, we fall into crimes and re-
o of them, are amiable or odious in the eyes
g it Judge, and pass our whole life in offend-
ing pardon. On the contrary, the beings
us are not capable of sinning, nor those
e of repenting. The one is out of the pos-
or duty, and the other fixed in an eternal
e of sin, or an eternal course of virtue.

re is scarce a state of life, or stage in it, which
s not produce changes and revolutions in the
of m Our schemes of thought in infancy
m of youth; these too take a different
m hood, until old age often leads us back
our former infancy. A new title or an unexpect-
u success throws us out of ourselves, and in a man-
d oys our identity. A cloudy day, or a little
l e as great an influence on many con-
o as the most real blessing or misfortunes.
a ur varies our being, and changes our condi-
w e it lasts; and every passion, not to mention
and sickness, and the greater alterations in
p and mind, makes us appear almost different
res. If a man is so distinguished among other

beings by this infirmity, what can we of as make themselves remarkable for it e r their own species? It is a very trifling be one of the most variable beings of r riable kind, especially if we consider the great standard of perfection has m no dow of change, but 'is the same y y, to and for ever.'

As this mutability of temper and inco ourselves is the greatest weakness of it makes the person who is remarkable for particular manner more ridiculous than any firmity whatsoever, as it sets him in a greater of foolish lights, and distinguishes him from by an opposition of party-coloured characters. most humorous character in Horace is found this unevenness of temper and irregularity of c

Sardus habebat
Ille Tigellius hoc: Cæsar, qui cogere posset,
Si peteret per amicitiam patris, atque suam, non
Quidquam proficeret: si collibuisset, ab ovo
Usque ad mala citaret, Iö Bacche, modò summâ
Voce, modò hâc, resonat quæ chordis quatuor ima.
Nil æquale homini fuit illi: sæpe velut qui
Currebat fugiens hostem: persæpe velut qui
Junonis sacra ferret: habebat sæpe ducentos,
Sæpe decem servos: Modò reges atque tetrarchas.
Omnia magna loquens: modò sit mihi mensa tri
Concha salis puri, et toga, quæ defendere frigus,
Quamvis crassa, queat. Decies centena dedisses
Huic parco paucis contento, quinque diebus
Nil erat in loculis. Noctes vigilabat ad ipsum
Manè: diem totum stertebat. Nil fuit unquam
Sic 'impar' sibi ——

HOR. 1 Sat. iii.

Instead of translating this passage in Ho shall entertain my English reader with the de tion of a parallel character, that is wonderfully

ed by Mr. Dryden, and raised upon the same ion:

In the first rank of these did Zimri stand:
A man so various, that he seem'd to be
Not one, but all mankind's epitome.
Stiff in opinions, always in the wrong;
Was every thing by starts, and nothing long;
But, in the course of one revolving moon,
Was chemist, fiddler, statesman, and buffoon:
Then all for women, painting, rhyming, drinking,
Besides ten thousand freaks that dy'd in thinking.
Blest madman, who could every hour employ,
With something new to wish, or to enjoy*!

C.

N° 163. THURSDAY, SEPTEMBER 6, 1711.

——— Si quid ego adjuero, curamve levasso
Quæ nunc te coquit, et versat sub pectore fixa,
Ecquid erit pretii?

ENN. apud TULLIUM.

Say, will you thank me if I bring you rest,
And ease the torture of your troubled breast?

INQUIRIES after happiness, and rules for attaining it, are not so necessary and useful to mankind as the arts of consolation, and supporting one's self under ion. The utmost we can hope for in this world is contentment; if we aim at any thing higher, we meet with nothing but grief and disappointment. A man should direct all his studies and en-

* From Dryden's Absalom and Achitophel. Perhaps it is needless to mention that this character was meant for George Villiers, Duke of Buckingham, author of the Rehearsal.

deavours at making himself easy now, and hereafter.

The truth of it is, if all the happiness t persed through the whole race of mankind m world were drawn together, and put into the pos sion of any single man, it would not make a very ha being. Though on the contrary, if the miseries the whole species were fixed in a single person, would make a very miserable one.

I am engaged in this subject by the follov which, though subscribed by a fictitious na , a reason to believe is not imaginary.

'MR. SPECTATOR,

'I AM one of your disciples, and endeav to live up to your rules, which I hope will in you to pity my condition. I shall open it to you a very few words. About three years since a ge tleman, whom, I am sure, you yourself would ha approved, made his addresses to me. He had e thing to recommend him but an estate, so t friends, who all of them applauded his person, w not for the sake of both of us favour his p For my own part, I resigned myself up entirely the direction of those who knew the world mu better than myself, but still lived in hopes that a juncture or other would make me happy in the whom, in my heart, I preferred to all the w being determined if I could not have him, to nobody else. About three months ago I receive letter from him, acquainting me, that by the de of an uncle he had a considerable estate left which he said was welcome to him upon no o account, but as he hoped it would remove all culties that lay in the way to our mutual h You may well suppose, sir, with how much joy

ed this letter, which was followed by several
rs filled with those expressions of love and joy,
I verily believe nobody felt more sincerely,
s w better how to describe than the gentleman
iking of. But, sir, how shall I be able to
t you! by the last week's post I received a let-
an intimate friend of this unhappy gentle-
acquainting me, that as he had just settled his
, and was preparing for his journey, he fell
of a fever and died. It is impossible to express
you the distress I am in upon this occasion. I
nly have recourse to my devotions: and to the
of good books for my consolation; and as I
ays take a particular delight in those frequent
ices and admonitions which you give the public,
rould be a very great piece of charity in you to
your assistance in this conjuncture. If after
ing of this letter you find yourself in a hu-
, rather to rally and ridicule, than to comfort
I desire you would throw it into the fire, and
no more of it; but if you are touched with my
rtune, which is greater than I know how to bear,
counsels may very much support, and will infi-
y oblige, the afflicted

LEONORA.'

A ppointment in love is more hard to get over
any other; the passion itself so softens and sub-
he heart, that it disables it from struggling or
up against the woes and distresses which
... The mind meets with other misfortunes in
whole strength; she stands collected within her-
and sustains the shock with all the force which
ural to her; but a heart in love has its foun-
sapped, and immediately sinks under the weight
ac ents that are disagreeable to its favourite
n.

In afflictions men generally draw their c
tions out of books of morality, which indeed
great use to fortify and strengthen the mind
the impressions of sorrow. Monsieur St. Evr
who does not approve of this method, rec
authors who are apt to stir up mirth in the
the readers, and fancies Don Quixote can give
relief to a heavy heart than Plutarch or Seneca,
is much easier to divert grief than to conc
This doubtless may have its effects on some te
I should rather have recourse to authors of a
contrary kind, that give us instances of
and misfortunes, and shew human nature in
greatest distresses.

If the afflictions we groan under be very hea
we shall find some consolation in the society of
great sufferers as ourselves, especially when we
our companions men of virtue and merit. If
afflictions are light, we shall be comforted by
comparison we make between ourselves and our
low-sufferers. A loss at sea, a fit of sick
the death of a friend, are such trifles, wh we
sider whole kingdoms laid in ashes, fami s
the sword, wretches shut up in dungeons,
like calamities of mankind, that we are out of cou
tenance for our own weakness, if we sink under su
little strokes of fortune.

Let the disconsolate Leonora consider, that at
very time in which she languishes for the loss of a
deceased lover, there are persons in several parts
the world just perishing in shipwreck; others cryi
out for mercy in the terrors of a death-bed rep
ance; others lying under the tortures of an in
execution, or the like dreadful calamities; and s
will find her sorrows vanish at the appear e
those which are so much greater and more
ing.

further propose to the consideration of
ed disciple, that possibly what she now
on as the greatest misfortune, is not really
f. For my own part, I question not but
us in a separate state will look back on their
quite another view, than what they had of
body; and that what they now consider
s and disappointments, will very often
e been escapes and blessings.

n that hath any cast towards devotion,
to it in its afflictions.

n France I heard a very remarkable
o lovers, which I shall relate at length in
rrow's paper, not only because the circum-
of it are extraordinary, but because it may
n illustration to all that can be said on this
, and shew the power of religion in abating
ticular anguish which seems to lie so heavy
a. The story was told me by a priest, as
l with him in a stage-coach. I shall give
uer as well as I can remember, in his own
after having premised, that if consolations
drawn from a wrong religion and a mis-
devotion, they cannot but flow much more
y from those which are founded upon reason
blished in good sense.

L.

Nº 164. FRIDAY, SEPTEMBER 7, 1711.

Illa; quis et me, inquit, miseram, et te perdidit, Orpheu?
Jamque vale: feror ingenti circumdata nocte,
Invalidasque tibi tendens, heu! non tua, palmas.
VIRG. iv. Georg. 494.

Then thus the bride: What fury seiz'd on thee,
Unhappy man! to lose thyself and me?
And now farewel! involv'd in shades of night,
For ever I am ravish'd from thy sight:
In vain I reach my feeble hands to join
In sweet embraces, ah! no longer thine,
DRYDEN.

CONSTANTIA was a woman of extraordinary and beauty, but very unhappy in a father, who ing arrived at great riches by his own industry, delight in nothing but his money. Theod was the younger son of a decayed family, of g parts and learning, improved by a genteel and vir ous education. When he was in the twen h of his age he became acquainted with C who had not then passed her fifteenth. As ne but a few miles distant from her father's house, had frequent opportunities of seeing her; and the advantages of a good person and a pleasing c versation, made such an impression on her heart it was impossible for time to efface. He was hi self no less smitten with Constantia. A long quaintance made them still discover new b in each other, and by degrees raised in them mutual passion which had an influence on their

* The Theodosius and Constantia of Dr. Langhorne, a lection of letters, in 2 vols. 12mo, takes its rise from this per.

ives. It unfortunately happened, that in the
f this intercourse of love and friendship be-
Theodosius and Constantia, there broke out
rable quarrel between their parents, the one
himself too much upon his birth, and the
on his possessions. The father of Constan-
o incensed at the father of Theodosius, that
racted an unreasonable aversion towards his
omuch that he forbade him his house, and
his daughter upon her duty, never to see
re. In the mean time, to break off all com-
between the two lovers, who he knew
secret hopes of some favourable oppor-
at should bring them together, he found out
tleman of a good fortune and an agree-
n, whom he pitched upon as a husband for
. He soon concerted this affair so well,
ord Constantia it was his design to marry
such a gentleman, and that her wedding
be celebrated on such a day. Constantia,
overawed with the authority of her father,
e to object any thing against so advanta-
ch, received the proposal with a pro-
nce, which her father commended in her,
st decent manner of a virgin's giving her
o an overture of that kind. The noise of
ded marriage soon reached Theodosius,
a long tumult of passions, which naturally
a lover's heart on such an occasion, writ the
letter to Constantia,

'THE thought of my Constantia, which for
rs has been my only happiness, is now be-
greater torment to me than I am able to
Must I then live to see you another's? The
the fields and meadows, where we have so
lked together, grow painful to me; life it-

self is become a burden. May you long be l
in the world, but forget that there was ever
man in it as

THEODOSIU

This letter was conveyed to Constantia that
evening, who fainted at the reading of it; and
next morning she was much more alarmed by
or three messengers, that came to her father's h
one after another, to inquire if they had hear
thing of Theodosius, who it seems had left his c
ber about midnight, and could no where be fo
The deep melancholy which had hung upon
mind some time before, made them apprehend
worst that could befal him. Constantia, who
that nothing but the report of her marriage c
have driven him to such extremities, was not t
comforted. She now accused herself of havin
tamely given an ear to the proposal of a husb
and looked upon the new lover as the murderer
Theodosius. In short, she resolved to suffer
utmost effects of her father's displeasure, rather
comply with a marriage which appeared to he
full of guilt and horror. The father seeing hi
entirely rid of Theodosius, and likely to keep a
siderable portion in his family, was not very u
concerned at the obstinate refusal of his daugh
and did not find it very difficult to excuse hi
upon that account to his intended son-in-law,
had all along regarded this alliance rather as a
riage of convenience than of love. Constantia
now no relief but in her devotions and exercise
religion, to which her afflictions had so intirely
jected her mind, that after some years had ab
the violence of her sorrows, and settled her thou
in a kind of tranquillity, she resolved to p
remainder of her days in a convent. Her fathe

(:d with a resolution, which would save m nis family, and readily complied with his r's intentions. Accordingly in the twenty- year of her age, while her beauty was yet in h t and bloom, he carried her to a neigh- city, in order to look out a sisterhood of whom to place his daughter. There l)lace a father of a convent who was very renowned for his piety and examplary life; it is usual in the Romish church for those under any great affliction, or trouble of to apply themselves to the most eminent con- for pardon and consolation, our beautiful vo- the opportunity of confessing herself to this father.

now return to Theodosius, who, the ning that the above-mentioned inquiries had e after him, arrived at a religious house in city, where now Constantia resided; and de- that secrecy and concealment of the fathers convent, which is very usual upon any extra- y occasion, he made himself one of the order, a private vow never to inquire after Constan- whom he looked upon as given away to his upon the day on which, according to common their marriage was to have been solemnized.

in his youth made a good progress in learn- uat he might dedicate himself more entirely to n, he entered into holy orders, and in a few became renowned for his sanctity of life, and pious sentiments which he inspired into all conversed with him. It was this holy man to Constantia had determined to apply herself confession, though neither she nor any other, be- the prior of the convent, knew any thing of his or family. The gay, the amiable Theodosius now taken upon him the name of Father Fran

cis, and was so far concealed in a long beard, a
ven head, and a religious habit, that it was
sible to discover the man of the world in
rable conventual.

As he was one morning shut up in c
sional, Constantia kneeling by him opened
of her soul to him; and after having given
history of a life full of innocence, she l
into tears, and entered upon that part of her
in which he himself had so great a share. '
haviour,' says she, 'has I fear been the d
man who had no other fault but that of lo
too much. Heaven only knows how dear he
to me whilst he lived, and how bitter t
brance of him has been to me since his de
here paused, and lifted up her eyes
with tears towards the father; who w so
with the sense of her sorrows, that co
command his voice, which was broke with
sobbings, so far as to bid her proceed. She ob
his directions, and in a flood of tears poured out
heart before him. The father could not fo
weeping aloud, insomuch that in the
grief the seat shook under him. Co
thought the good man was thus moved by
passion towards her, and by the horror of
proceeded with the utmost contrition to acq
him with that vow of virginity in which she
going to engage herself, as the proper aton
her sins, and the only sacrifice she could
the memory of Theodosius. The father, who
this time had pretty well composed himself, l
out again in tears upon hearing that name to w
he had been so long disused, and upon re
instance of an unparalleled fidelity from one who
thought had several years since given l
the possession of another. Amidst the

ow, seeing his penitent overwhelmed with was only able to bid her from time to time rted—to tell her that her sins were forgiven t her guilt was not so great as she appre- that she should not suffer herself to be above measure. After which he recovered nough to give her the absolution in form; her at the same time to repair to him again day, that he might encourage her in the olutions she had taken, and give her suit- ortations for her behaviour in it. Constan- l, and the next morning renewed her appli- Theodosius having manned his soul with ights and reflections, exerted himself on n in the best manner he could to animate in the course of life she was entering wear out of her mind those groundless ı ı rehensions which had taken possession luding with a promise to her, that he om time to time continue his admonitions ould have taken upon her the holy veil. s of our respective orders,' says he, 'will that I should see you, but you may assure not only of having a place in my prayers, ceiving such frequent instructions as I can o you by letters. Go on cheerfully in the course you have undertaken, and you will ind such a peace and satisfaction in your nich it is not in the power of the world to

a's heart was so elevated with the dis- r rather Francis, that the very next day she pon her vow. As soon as the solemnities eception were over, she retired, as it is usual, abbess into her own apartment.

bbess had been informed the night before had passed between her noviciate and

father Francis: from whom she now delivered the following letter:

'As the first fruits of those joys and tions which you may expect from the life now engaged in, I must acquaint you that sius, whose death sits so heavy upon your is still alive; and that the father, to wh confessed youself, was once that Theod you so much lament. The love which we had for one another will make us more its disappointment than it could have d success. Providence has disposed of us for vantage, though not according to our wishes. sider your Theodosius still as dead, but assure self of one who will not cease to pray for father

FRANC

Constantia saw that the hand-writing agreed the contents of the letter: and upon reflecting the voice of the person, the behaviour, and all the extreme sorrow of the father during her fession, she discovered Theodosius in every p cular. After having wept with tears of joy, ' enough,' says she, 'Theodosius is still in shall live with comfort and die in peace.'

The letters which the father sent her after are yet extant in the nunnery where she resi and are often read to the young religious, in o to inspire them with good resolutions and ments of virtue. It so happened, that after stantia had lived about ten years in the cl violent fever broke out in the place, w away great multitudes, and among others sius. Upon his death-bed he sent his b in a very moving manner to Constantia, who

was so far gone in the same fatal distemper,
: lay delirious. Upon the interval which
ıy precedes death in sickness of this nature,
s, finding that the physicians had given her
ıoıd her that Theodosius was just gone before
, and that he had sent her his benediction in his
moments. Constantia received it with plea-
'And now,' says she, 'if I do not ask any
improper, let me be buried by Theodosius.
,ow reaches no farther than the grave; what I
I hope, no violation of it.'——She died soon
and was interred according to her request.
tombs are still to be seen, with a short
ı iption over them to the following pur-

.ere lie the bodies of father Francis and sister
e. They were lovely in their lives, and in
aths they were not divided.' C.

165. SATURDAY, SEPTEMBER 8, 1711.

——— *Si fortè necesse est,*
Fingere cinctutis non exaudita Cethegis
Continget: dabiturque licentia sumpta pudenter.
HOR. Ars Poet. v. 48.

——If you would unheard-of things express,
Invent new words; we can indulge a muse,
Until the licence rise to an abuse.
CREECH.

HAVE often wished, that as in our constitution
: are several persons whose business is to watch
er our laws, our liberties, and commerce, certain
en might be set apart as superintendants of our

language, to hinder any words of a for
from passing among us; and in particular
hibit any French phrases from becoming c
this kingdom, when those of our own st
altogether as valuable. The present war
adulterated our tongue with strange word
would be impossible for one of our grea
fathers to know what his posterity have be
were he to read their exploits in a mode
paper. Our warriors are very industrious i
gating the French language, at the same
they are so gloriously successful in beatin
their power. Our soldiers are men of stro
for action, and perform such feats as they
able to express. They want words in t
tongue to tell us what it is they achieve, a
fore send us over accounts of their perfor
a jargon of phrases, which they learn am
conquered enemies. They ought however t
vided with secretaries, and assisted by ou
ministers, to tell their story for them in p
lish, and to let us know in our mother ton
it is our brave countrymen are about. Th
would indeed be in the right to publish the
the present war in English phrases, and m
campaigns unintelligible. Their people mi
ter themselves that things are not so bad
really are, were they thus palliated with
terms, and thrown into shades and obscu
the English cannot be too clear in their na
those actions, which have raised their coun
higher pitch of glory than it ever yet arrive
which will be still the more admired the be
are explained.

For my part, by that time a siege is c
two or three days, I am altogether lost a
dered in it, and meet with so many ine

ulties, that I scarce know what side has the
r of it, until I am informed by the tower guns
: place is surrendered. I do indeed make
»wances for this part of the war, fortifica-
e been foreign inventions, and upon that
ab g in foreign terms. But when we
v l (which may be described in our
la , why are our papers filled with so
ei »le exploits, and the French obliged
is a rt of their tongue before we can know
' are conquered? They must be made acces-
r r own disgrace, as the Britons were for-
so ficially wrought in the curtain of the
theatre, that they seemed to draw it up in
10 give the spectators an opportunity of seeing
own defeat celebrated upon the stage: for so
. Dryden has translated that verse in Virgil:

Purpurea intexti tollunt aulæa Britanni.

GEORG. iii. 25.

Which interwoven Britons seem to raise,
And shew the triumph that their shame displays.

l histories of all our former wars are trans
to us in our vernacular idiom, to use the
of a great modern critic *. I do not find in
r or our chronicles, that Edward the Third ever
nnoitred the enemy, though he often discovered
p are of the French, and as often vanquished
in battle. The Black Prince passed many
wer without the help of pontoons, and filled a
i with faggots as successfully as the generals of
imes do it with fascines. Our commanders lose
their praise, and our people half their joy, by

* Dr. Richard Bentley.

means of those hard words and dark expre
which our news-papers do so much abound. I may
seen many a prudent citizen, after having read ever
article, inquire of his next neighbour what news
mail had brought.

I remember, in that remarkable year when ou
country was delivered from the greatest fears
apprehensions, and raised to the greatest h t
gladness it had ever felt since it was a n m,
mean the year of Blenheim, I had the copy of a let
ter sent me out of the country, which was writte
from a young gentleman in the army to his father,
man of good estate and plain sense. As the le
was very modishly chequered with this modern
litary eloquence, I shall present my reader w
copy of it.

'SIR,

'UPON the junction of the French and I
rian armies they took post behind a great
which they thought impracticable. Our gen
next day sent a party of horse to "reconnoitre th
from a little "hauteur," at about a quarter
hour's distance from the army, who returned
to the camp unobserved through several "de
one of which they met with a party of Frenc
had been "marauding," and made them all p
at discretion. The day after a drum arrived at ou
camp, with a message which he would commu ate
to none but the general; he was followed by a t
pet, who they say behaved himself very ic
with a message from the Duke of Bavaria. T
next morning our army being divided into tw
"corps," made a movement towards the enemy
You will hear in the public prints how we treate
them, with the other circumstances of that glori

I the good fortune to be in that regiment
on the "gens d'armes." Several French
which some say were a "corps de re-
de a shew of resistance; but it only proved
conade," for upon our preparing to fill up a
"fossé," in order to attack them, they beat the
le," and sent us a "charte blanche." Their
dant," with a great many other general
, l troops without number, are made pri-
rs of war, and will, I believe, give you a visit
gland, the "cartel" not being yet settled. Not
ning but these particulars will be very wel-
to you, I congratulate you upon them, and am
most dutiful son, &c.'

he father of the young gentleman upon the pe-
of the letter found it contained great news,
could not guess what it was. He immediately
nicated it to the curate of the parish, who
the reading of it, being vexed to see any thing
ould not understand, fell into a kind of a pas-
and told him, that his son had sent him a let-
hat was neither fish, flesh, nor good red-herring.
,' says he, 'the captain may be "compos
, he talks of a saucy trumpet, and a drum that
s messages; then who is this "charte blanche?"
must either banter us, or he is out of his senses.'
father, who always looked upon the curate as
d man, began to fret inwardly at his son's
and producing a letter which he had written
out three posts before, 'You see here,' says
'when he writes for money he knows how to
intelligibly enough; there is no man in Eng-
can express himself clearer, when he wants a
furniture for his horse.' In short, the old man
so puzzled upon the point, that it might have

fared ill with his son, had he not seen all prints about three days after filled with the terms of art, and that Charles only writ like men.

L.

N° 166. MONDAY, SEPTEMBER 10, 1711.

——— Quod nec Jovis ira, nec ignis,
Nec poterit ferrum, nec edax abolere vetustas.

OVID. Met. xv. 871.

——— Which nor dreads the rage
Of tempests, fire, or war, or wasting age.

WELSTED.

ARISTOTLE tells us that the world is a copy or t cript of those ideas which are in the mind of the Being, and that those ideas which are in the man, are a transcript of the world. To this we add, that words are the transcript of those which are in the mind of man, and that wri printing are the transcript of words.

As the Supreme Being has expressed, and as it were printed his ideas in the creation, men expres their ideas in books, which by this great invention of these latter ages may last as long as the sun and moon, and perish only in the general wreck of nature. Thus Cowley in his poem on the Resurrection, mentioning the destruction of the universe, has those admirable lines:

Now all the wide extended sky,
And all th' harmonious worlds on high,
And Virgil's sacred work shall die.

There is no other method of fixing those thoughts
:h arise and disappear in the mind of man, and
tting them to the last periods of time; no
method of giving a permanency to our ideas,
preserving the knowledge of any particular per-
when his body is mixed with the common mass
matter, and his soul retired into the world of spi-
Books are the legacies that a great genius leaves
nkind, which are delivered down from genera-
to generation, as presents to the posterity of those
are yet unborn.

All other arts of perpetuating our ideas continue
a short time. Statues can last but a few thou-
s of years, edifices fewer, and colours still fewer
an edifices. Michael Angelo, Fontana, and Ra-
hael, will hereafter be what Phidias, Vitruvius, and
pelles are at present; the names of great statua-
, architects, and painters, whose works are lost.
several arts are expressed in mouldering ma-
. Nature sinks under them, and is not
to support the ideas which are imprest upon

I circumstance which gives authors an advan-
ove all the great masters, is this, that they
an multiply their originals: or rather can make
opies of their works, to what number they please,
hich shall be as valuable as the originals them-
. This gives a great author something like a
ct of eternity, but at the same time deprives
of those other advantages which artists meet with.
artist finds greater returns in profit, as the au-
r in fame. What an inestimable price would a
rgil or a Homer, a Cicero or an Aristotle bear,
e their works, like a statue, a building, or a pic-
, to be confined only in one place, and made the
rty of a single person!
ir writings are thus durable, and may pass from

age to age throughout the whole course of
careful should an author be of committing
to print that may corrupt posterity, and p
minds of men with vice and error! Writers o
talents, who employ their parts in propagating
morality, and seasoning vicious sentiments with
and humour, are to be looked upon as the p
society, and the enemies of mankind. They
books behind them (as it is said of those who
distempers which breed an ill-will towar
own species) to scatter infection and destroy
posterity. They act the counterparts of a C
cius or a Socrates; and seem to have been sent
the world to deprave human nature, and sink it
the condition of brutality.

I have seen some Roman-catholic authors
tell us that vicious writers continue in purgatory
long as the influence of their writings continues u
posterity: 'for purgatory,' say they, 'is not
else but a cleansing us of our sins, which cannot
said to be done away, so long as they continue to
operate, and corrupt mankind. The vicious au
thor,' say they, 'sins after death, and so long as he
continues to sin, so long must he expect to be
ed.' Though the Roman-catholic notion of pur
be indeed very ridiculous, one cannot but th
the soul after death has any knowledge of
passes in this world, that of an immoral writer would
receive much more regret from the sense of corrupt-
ing, than satisfaction from the thought of pleasing
his surviving admirers.

To take off from the severity of this speculation, I shall conclude this paper with a story of an atheistical author, who at a time when he lay dangerously sick, and had desired the assistance of a neighbouring curate, confessed to him with great contrition, that nothing sat more heavy at his heart than the sense

seduced the age by his writings, and
e influence was likely to continue even
m. T curate upon farther examina-
p it in the utmost agonies of
ne i ' a man of learning, told
ne hopeu his case was not so desperate as
led, since he found that he was so very
i lt, and so sincerely repented of it.
t i urged the evil tendency of his
vert all religion, and the little ground of
e could be for one whose writings would
to do mischief when his body was laid in
he curate, finding no other way of com-
told him that he did well in being af-
the evil design with which he published
but that he ought to be very thankful that
no danger of its doing any hurt: that his
so very bad, and his arguments so weak,
not apprehend any ill effects of it: in
ne might rest satisfied his book could do
i chief after his death, than it had done
was living. To which he added, for his
i faction, that he did not believe any be-
ticular friends and acquaintance had ever
e pains of reading it, or that any body after
would ever inquire after it. The dying
still so much the frailty of an author in him,
cut to the heart with these consolations;
out answering the good man, asked his
out him (with a peevishness that is natural
person) where they had picked up such a
l? And whether they thought him a proper
attend one in his condition? The curate
at the author did not expect to be dealt
real and sincere penitent, but as a penitent
ance, after a short admonition withdrew;

not questioning but he should be again sent for the sickness grew desperate. The author howe recovered, and has since written two or three oth tracts with the same spirit, and very luckily for poor soul, with the same success *. C.

* The atheistical writer here alluded to might perhaps Mr. Toland, who is said, by a writer in the Examiner, to ha been the butt of the Tatler, and for the same reasons, pro bly, of the Spectator.

167. TUESDAY, SEPTEMBER 11, 1711.

——— Fuit haud ignobilis Argis,
Qui se credebat miros audire tragœdos,
In vacuo lætus sessor plausorque theatro;
Cetera qui vitæ servaret munia recto
More; bonus sanè vicinus, amabilis hospes,
Comis in uxorem; posset qui ignoscere servis,
Et signo læso non insanire lagenæ;
Posset qui rupem et puteum vitare patentem.
Hic, ubi cognatorum opibus curisque refectus,
Expulit elleboro morbum bilemque meraco,
Et redit ad sese: Pol me occidistis, amici,
Non servâstis, ait; cui, sic extorta voluptas,
Et demptus per vim mentis gratissimus error.

HOR. 2 Ep. ii. 128.

IMITATED.

There liv'd in Primo Georgii (they record)
A worthy member, no small fool, a lord;
Who, though the house was up, delighted sate,
Heard, noted, answer'd, as in full debate:
All but this, a man of sober life,
Ad of his friend, and civil to his wife;
Not quite a madman, though a pasty fell,
And much too wise to walk into a well.
Him the damn'd doctor and his friends immur'd;
They bled, they cupp'd, they purg'd, in short they cur'd:
Whereat the gentleman began to stare ———
My friends!' he cry'd: 'pox take ye for your care!
That from a patriot of distinguish'd note,
Have bled and purg'd me to a simple vote.'

POPE.

unhappy force of an imagination unguided by heck of reason and judgment, was the subject former speculation. My reader may remember he has seen in one of my papers a complaint of ortunate gentleman, who was unable to con-

tain himself (when any ordinary matter
fore him) from adding a few circumstances
liven plain narrative. The correspondent
person of too warm a complexion to be
things merely as they stood in nature,
formed incidents which should have
have pleased him in the story. The
verned fancy which pushed that correspo
in spite of himself, to relate public and
falsehoods, makes the author of the following le
do the same in private; one is a prating, the
a silent liar.

There is little pursued in the errors of
these worthies, but mere present am
the folly of him who lets his fancy
tant scenes untroubled and uninterru
much preferable to that of him who is ever
a belief, and defending his untruths with new
tions. But I shall hasten to let this liar in
who calls himself a castle-builder, describe
with the same unreservedness as formerly app
in my correspondent above-mentioned. If a
were to be serious on this subject, he
very grave admonitions to those who
any thing in this life, on which they th
their hearts, and tell them that they are
builders. Fame, glory, wealth, honour,
prospect pleasing illusions; but they who c
possess any of them will find they are
towards happiness, to be regarded only in
place: and that when they are valued in the
degree they are as disappointing as any of the
toms in the following letter.

'MR. SPECTATOR. September 6, 1711.

'I AM a fellow of a very odd frame of
as you will find by the sequel; and think

ve a place in your paper. I am un-
ne in building, and am one of that spe-
u who are properly denominated castle-
scorn to be beholden to the earth for
or (he bowels of it for materials;
t u ures in the most unstable of
air; cy alone laying the line, marking
and shaping the model. It would be
enumerate what august palaces and stately
e grown under my forming imagination,
t meadows and shady groves have
ı ng by the powerful feat of a warm
castle-builder is even just what he pleases,
ı I have grasped imaginary sceptres, and
uncontroulable edicts, from a throne to
uered nations yielded obeisance. I have
w not how many inroads into France, and
very heart of that kingdom; I have dined
vre, and drank champaign at Versailles;
ıd have you take notice, I am not only able
a people already 'cowed' and accustom-
ıı, but I could, Almanzor-like*, drive the
neral from the field, were I less a protes-
ıad ever been affronted by the confederates.
ıo art or profession, whose most celebrated
have not eclipsed. Wherever I have af-
y salutary presence, fevers have ceased to
agues to shake the human fabric. When
it has been upon me, an apt gesture and
e has animated each sentence, and
owns have found their passions worked up
or soothed into a calm. I am short, and

ıg to a furious character in Dryden's Conquest of

not very well made; yet upon sight of a fi
I have stretched into proper stature, and
a good air and mien. These are the gay
that dance before my waking eyes, and compose my
day-dreams. I should be the most c tented
man alive, were the chimerical piness
springs from the paintings of fancy
transitory. But alas! it is with griet or
you, the least breath of wind has often
my magnificent edifices, swept away my groves,
left no more trace of them than if they had
been. My exchequer has sunk and vanished by a
rap on my door, the salutation of a friend has
me a whole continent, and in the same m
have been pulled by the sleeve, my crown
from my head. The ill consequence of these
ries is inconceivably great, seeing the loss of
ginary possessions makes impressions of real
Besides, bad economy is visible and app
builders of invisible mansions. My t's
tisements of ruins and dilapidations o
damp on my spirits, even in the instant
sun, in all his splendor, gilds my easte
Add to this the pensive drudgery in bui
constant grasping aerial trowels, distracts
ters the mind, and the fond builder of
cursed with an incoherent diversity and
of thoughts. I do not know to whom I
properly apply myself for relief from this
evil, than to yourself; whom I earnestly i
accommodate me with a method how to
head and cool my brain-pan. A disser
castle-building may not only be serviceable to
self, but all architects, who display their skill
thin element. Such a favour would oblige
make my next soliloquy not contain the pra

ır self, but of the Spectator, who shall, by ing with this, make me

His obliged humble servant,

VITRUVIUS.'

N° 168. WEDNESDAY, SEPT. 12, 1711.

——— Pectus præceptis format amicis.

HOR. 2 Ep. i. 128.

Forms the soft bosom with the gentlest art.

POPE.

wo be arrogance to neglect the application of corr ondents so far, as not sometimes to insert an dversions upon my paper; that of this ve therefore wholly composed of the hints ney have sent me.

'MR. SPECTATOR,

'I SEND you this to congratulate your late of a subject, for treating on which you de- public thanks, I mean that on those licensed the school-masters. If you can disarm them ır rods, you will certainly have your old age ed by all the young gentlemen of Great who are now between seven and seventeen rs. You may boast that the incomparably wise tilian and you are of one mind in this particu- "*Si cui est* (says he) *mens tam illiberalis ut ob- ratione non corrigatur, is etiam ad plagas, ut pes- quæque mancipia, durabitur*;" i. e. "If any nd be of so disingenuous a nature, as not to nd

corrected by reproof, he, like the very wo slaves, will be hardened even against blows selves." And afterwards, "*Pudet dicere in probra nefandi homines isto cædendi jure ab tur;*" i. e. "I blush to say how shamefully wicked men abuse the power of correction."

'I was bred myself, sir, in a very great sch of which the master was a Welshman, but cer descended from a Spanish family, as plainly app from his temper as well as his name†. I leav to judge what sort of a school-master a We ingrafted on a Spaniard would make. So very u ful had he made himself to me, that although above twenty years since I felt his heavy han still once a month at least I dream of him, so s an impression did he make on my mind. It is he has fully terrified me waking, who still con to haunt me sleeping.

'And yet I may say without vanity, that the ness of the school was what I did without gre ficulty; and I was not remarkably unlucky; an such was the master's severity, that once a mon oftener, I suffered as much as would have satisfie law of the land for a petty larceny.

'Many a white and tender hand, which the mother had passionately kissed a thousand thousand times, have I seen whipped until covered with blood; perhaps for smiling, going a yard and a half out of a gate, or for w an O for an A, or an A for an O. These wer great faults! Many a brave and noble spiri been there broken; others have run from thenc were never heard of afterwards. It is a worl tempt to undertake the cause of distressed y

* Eton.

† Dr. Charles Roderick, master, the provost of Eton and afterwards master of King's-college, Cambridge.

it a noble piece of knight-errantry to enter against so many armed pedagogues. It is we had a set of men, polite in their beha- l method of teaching, who should be put a c ition of being above flattering or fearing arents of those they instruct. We might then y see learning become a pleasure, and chil- delighting themselves in that which they now for coming upon such hard terms to them. would be still a greater happiness arising from are of such instructors, would be, that we should more pedants, nor any bred to learning who genius for it.

I am with the utmost sincerity,

SIR,

Your most affectionate humble servant.'

MR. SPECTATOR, Richmond, Sept. 5, 1711.

'I AM a boy of fourteen years of age, and for this last year been under the tuition of a r of divinity, who has taken the school of this e er his care*. From the gentleman's great ss to me and friendship to my father, I am y happy in learning my book with pleasure. We er leave off our diversions any farther than to sa- him at hours of play when he pleases to look It is impossible for any of us to love our own ents better than we do him. He never gives any us a harsh word, and we think it the greatest ment in the world when he will not speak to on us. My brother and I are both together in- this letter. He is a year older than I am, but now ready to break his heart that the doctor has taken any notice of him these three days. If you

* This was Dr. Nicholas Brady, who joined in the new ver- of the Psalms, and was author of several volumes of sermons.

please to print this he will see it, and; we hope it for my brother's earnest desire to be restor favour, he will again smile upon him.

Your most obedient ser

'MR. SPECTATOR,

'YOU have represented several sorts pertinents singly, I wish you would now proc describe some of them in sets. It often ha public assemblies, that a party who came th gether, or whose impertinencies are of an equ act in concert, and are so full of themselv give disturbance to all that are about them. times you have a set of whisperers who lay the together in order to sacrifice every body with observation; sometimes a set of laughers t up an insipid mirth in their own corner, and noise and gestures shew they have no respect rest of the company. You frequently me these sets at the opera, the play, the water- and other public meetings, where their whc ness is to draw off the attention of the sp from the entertainment, and to fix it upon and it is to be observed that the impert loudest, when the set happens to be maue three or four females who have got what yo woman's man among them.

'I am at a loss to know from whom pe fortune should learn this behaviour, unless it

* This was the Water-theatre, a famous shew of tho invented by one Mr. Winstanley, and exhibited at t end of Piccadilly; consisting of sea-gods, goddesses, mermaids, tritons, &c. playing and spouting out wa fire mingled with water, &c. performed every eve tween five and six.

who keep their places at a new play, and seen passing away their time in sets at all- the face of a full house, and with a perfect to the people of quality sitting on each side

vi therefore the decency of public ı, inks it would be but reasonable that ɔ (arb others should pay at least a double their places; or rather women of birth and ɔuld be informed, that a levity of beha- eyes of people of understanding degrades r their meanest attendants; and gentlemen r that a fine coat is a livery, when the no wears it discovers no higher sense than footman.

I am, SIR,

Your most humble servant.'

IPECTATOR, Bedfordshire, Sept. 1, 1711.

AM one of those whom every body calls a l sometimes go out to course with a brace unds, a mastiff, and a spaniel or two; and i weary with coursing, and have killed hares go to an alehouse to refresh myself. I beg of you (as you set up for a reformer) to ord how many dogs you will allow us to go many full pots of ale to drink, and how s to kill in a day, and you will do a great ervice to all the sportsmen. Be quick then, ne of coursing is come on.

Yours in haste,

ISAAC HEDGEDITCH.'

* Enow.

N° 169. THURSDAY, SEPTEMBER 13, 171

Sic vita erat: facilè omnes perferre ac pati:
Cum quibus erat cunque unà, his sese dedere,
Eorum obsequi studiis: adversus nemini;
Nunquam præponens se aliis: Ita facillimè
Sine invidia invenias laudem ———

TER. Andr. Act. i. Sc. i.

His manner of life was this: to bear with every body's mours; to comply with the inclinations and purs he conversed with; to contradict no body; never superiority over others. This is the ready way to plause, without exciting envy.

MAN is subject to innumerable pains and sorr by the very condition of humanity, and yet, as nature had not sown evils enough in life, we tinually adding grief to grief, and aggrava common calamity by our cruel treatment of ot ther. Every man's natural weight of a ions made more heavy by the envy, malice, an serv. injustice of his neighbour. At the same u the storm beats upon the whole species, we are foul upon one another.

Half the misery of human life might be ext guished, would men alleviate the general cu lie under, by mutual offices of compassion, o lence, and humanity. There is nothing ther which we ought more to encourage in ourselves others, than that disposition of mind which in language goes under the title of good-n ure, which I shall choose for the subject of u speculation.

nature is more agreeable in conversation than
gives a certain air to the countenance which
amiable than beauty. It shews virtue in the
ght, takes off in some measure from the de-
of vice, and makes even folly and imper-
pportable.

is no society or conversation to be kept up
rld without good-nature, or something which
ir its appearance, and supply its place. For
n mankind have been forced to invent a kind
ial humanity, which is what we express by
good-breeding. For if we examine thorough-
a of what we call so, we shall find it to be
else but an imitation and mimickry of good-
or in other terms, affability, complaisance,
ess of temper reduced into an art.

exterior shows and appearances of huma-
er a man wonderfully popular and beloved,
y are founded upon a real good-nature;
out it are like hypocrisy in religion, or a
n of holiness, which, when it is discovered,
man more detestable than professed im-

nature is generally born with us: health,
, and kind treatment from the world are
ers of it where they find it; but nothing
or forcing it up, where it does not grow
It is one of the blessings of a happy con-
which education may improve but not pro-

hon in the life of his imaginary prince,
describes as a pattern for real ones, is al-
rating the philanthropy or good-nature of
which he tells us he brought into the world
, and gives many remarkable instances of
childhood, as well as in all the several parts

of his life*. Nay, on his death-bed, he desc
him as being pleased, that while his soul retu
to him who made it, his body should inco
with the great mother of all things, and by tha
become beneficial to mankind. For which
gives his sons a positive order not to i
gold or silver, but to lay it in the earth as soo
life was gone out of it.

An instance of such an overflowing of hum
such an exuberant love to mankind, could not
entered into the imagination of a writer, wh
not a soul filled with great ideas, and a gener
nevolence to mankind.

In that celebrated passage of Sallust, where
and Cato are placed in such beautiful, but op
lights†; Cæsar's character is chiefly made
good-nature, as it shewed itself in all its f
wards his friends or his enemies, his ser
dependents, the guilty or the distressed. As n
to's character, it is rather awful than amiable.
tice seems most agreeable to the nature of God
mercy to that of man. A being who has noth
pardon in himself, may reward every man acc
to his works; but he whose very b actions
be seen with grains of allowance, c ot b
mild, moderate, and forgiving. For u
among all the monstrous characters in h
ture, there is none so odious, nor indeed so
sitely ridiculous, as that of a rigid severe te
a worthless man.

This part of good-nature however, which c
in the pardoning and overlooking of faults,

* Xenoph. De Cyri Institt. lib. viii. cap. vii. sect.
J. A. Ern. 8vo. tom. i. p. 550.

† Salust. Bell. Catil. c. liv.

d only in doing ourselves justice, and that ordinary commerce and occurrences of life; ne public administrations of justice, mercy to be cruelty to others.

s grown almost into a maxim, that good-natured are not always men of the most wit. This ob- on, in my opinion, has no foundation in na- T greatest wits I have conversed with are for their humanity. I take therefore k to have been occasioned by two reasons. because ill-nature among ordinary observers for wit. A spiteful saying gratifies so many ns in those who hear it, that it generally with a good reception. The laugh rises upon t n v utters it is looked upon as a ir may be one reason, why a great pi t com ions appear so surprisingly dull, they ve eavoured to be merry in print; lic more just than private clubs or as- in ishing between what is wit, and is ill-nature.

ther reason why the good-natured man may bring his wit in question, is, perhaps, be- ne is apt to be moved with compassion for misfortunes or infirmities, which another would into ridicule, and by that means gain the repu- n of a wit. The ill-natured man, though but parts, gives himself a larger field to expa- in; he exposes those failings in human nature the other would cast a veil over, laughs at w the other either excuses or conceals, utter ce to reflections which the other stifles, i rently upon friends or enemies, exposes who has obliged him, and, in short, sticks that may establish his character of a wit. is no ider therefore he succeeds in it better

than the man of humanity*, as a person who use of indirect methods is more likely to grow than the fair trader.

N° 170. FRIDAY, SEPTEMBER 14, 1711

In amore hæc omnia insunt vitia: injuriæ,
Suspiciones, inimicitiæ, induciæ,
Bellum, pax rursum ———

TER. Eun. Act. i. Sc. 1

In love are all these ills: suspicions, quarrels,
Wrongs, reconcilements, war, and peace again.
COLMAN.

Upon looking over the letters of my female c spondents, I find several from women compl of jealous husbands, and at the same time prot their own innocence; and desiring my advice occasion. I shall therefore take this subject into consideration; and the more willingly, beca find that the Marquis of Hallifax, who, in his Au to a Daughter, has instructed a wife how to b herself towards a false, an intemperate, a a sullen, a covetous, or a silly husband, spoken one word of a jealous husband.

'Jealousy is that pain which a man feels apprehension that he is not equally beloved by person whom he intirely loves.' Now beca inward passions and inclinations can never

* If Doctor Swift's wit was to be subjected to scrut it would be circumscribed within a very narrow c chief source from which it sprung was the in gnawed his heart.

igible, it is impossible for a jealous man to
lly cured of his suspicions. His thoughts
in a state of doubtfulness and uncer-
are never capable of receiving any satis-
he advantageous side; so that his inqui-
ost successful when they discover no-
pleasure arises from his disappointments,
s spent in pursuit of a secret that destroys
if he chance to find it.

t love is always a strong ingredient in this
r the same affection which stirs up the jea-
d es, and gives the party beloved so
ire in his imagination, makes him be-
he same passion in others, and ap-
ie to all beholders. And as jealousy
ir an extraordinary love, it is of so
ature, that it scorns to take up with any
han an equal return of love. Not the
pressions of affection, the softest and most
isy, are able to give any satisfaction,
not persuaded that the affection is real,
action mutual. For the jealous man
ir a kind of deity to the person he
would be the only pleasure of her senses,
ment of her thoughts; and is angry at
she admires, or takes delight in, besides

request to his mistress, upon his leav-
three days, is inimitably beautiful and na-

silite isto præsens, absens ut sies:
octesque me ames: me desideres:
nnies: me expectes: de me cogites:
ores: me te oblectes: mecum tota sis:
fac sis postremò animus, quando ego sum tuus.

TER. Eun. Act i. Sc. 2.

Be with yon soldier present, as if absent:
All night and day love me: still long for me:
Dream, ponder still 'on' me: wish, hope for me:
Delight in me; be all in all with me;
Give your whole heart, for mine's all your's, to me.
COLMAN.

The jealous man's disease is of so malignant a nature, that it converts all it takes into its own nourishment. A cool behaviour sets him on and is interpreted as an instance of aver difference; a fond one raises his su looks too much like dissimulation and ar e. the person he loves be cheerful, her thoughts be employed on another; and if sad, she is cer thinking on himself. In short, there is no w gesture so insignificant, but it gives him new feeds his suspicions, and furnishes him with fi ters of discovery: so that if we consider t of his passion, one would rather think it pro from an inveterate hatred, than an excessive love; certainly none can meet with more disquietude uneasiness than a suspected wife, if we except jealous husband.

But the great unhappiness of this is, it naturally tends to alienate the a c is so solicitous to ingross; and t c for r reasons, because it lays too great a con words and actions of the suspected per the same time shews you have no h ra nion of her; both of which are stro aversion.

Nor is this the worst effect of jealousy; for it of ten draws after it a more fatal train of c and makes the person you suspect guilty of crimes you are so much afraid of. It is very for such who are treated ill and upbrai y

find out an intimate friend that will hear their laints, condole their sufferings, and endeavour sooth and assuage their secret resentments. Be- s, jealousy puts a woman often in mind of an ill g that she would not otherwise perhaps have ught of, and fills her imagination with such an un- idea, as in time grows familiar, excites desire, loses all the shame and horror which might rst attend it. Nor is it a wonder if she who s wrongfully in a man's opinion of her, and has efore nothing to forfeit in his esteem, resolves to e him reason for his suspicions, and to enjoy the re of the crime, since she must undergo the ay. Such probably were the considerations directed the wise man in his advice to hus- : 'Be not jealous over the wife of thy bo- and teach her not an evil lesson against thy-

And here, among the other torments which this produces, we may usually observe that none greater mourners than jealous men, when the per- who provoked their jealousy is taken from them. it is that their love breaks out furiously, and ws off all the mixtures of suspicion which choked othered it before. The beautiful parts of the er rise uppermost in the jealous husband's me- , and upbraid him with the ill usage of so divine ature as was once in his possession; whilst all the erfections, that were before so uneasy to r off from his remembrance, and shew them- no more.

see by what has been said, that jealousy deepest root in men of amorous disposi- s; and of these we find three kinds who are most run with it.

* Ecclesiasticus ix. 1.

The first are those who are conscious to t
selves of an infirmity, whether it be weakness,
age, deformity, ignorance, or the like. These
are so well acquainted with the unamiable part
themselves, that they have not the confidence
think they are really beloved; and are so
of their own merits, that all fondness towards
puts them out of countenance, and looks like a
upon their persons. They grow suspicious on
first looking in a glass, and are stung with jea
at the sight of a wrinkle. A handsome fellow
mediately alarms them, and every thing that lo
young, or gay, turns their thoughts upon their wiv

A second sort of men, who are most liable to
passion, are those of cunning, wary, and distrust
tempers. It is a fault very justly found in h
composed by politicians, that they leave noth
chance or humour, but are still for derivi
action from some plot and contrivance, for
up a perpetual scheme of causes and events,
preserving a constant correspondence between
camp and the council-table. And thus it happens
the affairs of love with men of too refined a thou
They put a construction on a look, and find
design in a smile; they give new senses and sig
tions to words and actions; and are ever tor
themselves with fancies of their own raising.
generally act in a disguise themselves, and theref
mistake all outward shows and appearances
crisy in others; so that I believe no men
the truth and reality of things, than these gr
finers upon incidents, who are so wonderfully
and over-wise in their conceptions.

Now what these men fancy they know of
by reflection, your lewd and vicious men be
they have learned by experience. They have
the poor husband so misled by tricks and artifice
and in the midst of his inquiries so lost and bewil

in a crooked intrigue, that they still suspect
er-plot in every female action; and especially
they see any resemblance in the behaviour of
sons, are apt to fancy it proceeds from the
: uesign in both. These men therefore bear
upon the suspected party, pursue her close
all her turnings and windings, and are too
quainted with the chase, to be flung off by
steps, or doubles. Besides, their acquaint-
. conversation has lain wholly among the vi-
part of woman-kind, and therefore it is no
they censure all alike, and look upon the
e sex as a species of impostors. But if, not-
ding their private experience, they can get
nese prejudices, and entertain a favourable
of some women; yet their own loose desires
: up new suspicions from another side, and
: nem believe all men subject to the same incli-
s with themselves.

ether these or other motives are most predo-
, we learn from the modern histories of Ame-
as well as from our own experience in this part
world, that jealousy is no northern passion,
s most in those nations that lie nearest the
of the sun. It is a misfortune for a woman
e born between the tropics; for there lie the
regions of jealousy, which as you come north-
ools all along with the climate, till you scarce
with any thing like it in the polar circle. Our
ion is very temperately situated in this re-
; I if we meet with some few disordered
the violence of this passion, they are not the
er growth of our country, but are many degrees
er the sun in their constitutions than in their
e.

this frightful account of jealousy, and the
s who are most subject to it, it will be but fair

in w :h he himself does not excel. A jealous quick in his applications; he knows how nouble edge in an invective, and to draw a m nimself out of a panegyric on another. He : trouble himself to consider the person, but t the character; and is secretly pleased or led, as he finds more or less of himself in it. ation of any thing in another stirs up ɔusy, as it shews you have a value for others himself; but the commendation of that, which elf wants, inflames him more, as it shews that ɛ respects you prefer others before him. Jealousy ably described in this view by Horace in his o Lydia:

Quum tu, Lydia, Telephi
Cervicem roseam, et cerea Telephi
Laudas brachia, væ meum
Fervens difficili bile tumet jecur:
Tunc nec mens mihi, nec color
Certâ sede manet; humor et in genas
Furtim labitur, arguens
Quàm lentis peditùs macerer ignibus.

1 Od. xiii. 1.

When Telephus his youthful charms,
His rosy neck and winding arms,
With endless rapture you recite,
And in the pleasing name delight;
My heart, inflam'd by jealous heats,
With numberless resentments beats;
From my pale cheek the colour flies,
And all the man within me dies:
By turns my hidden grief appears
In rising sighs and falling tears,
That show too well the warm desires,
The silent, slow, consuming fires,
Which on my inmost vitals prey,
And melt my very soul away.

he jealous man is not indeed angry if you dislike her: but if you find those faults which are to be

found in his own character, you discover t
your dislike of another, but of himself. in
he is so desirous of ingrossing all your love, tha
grieved at the want of any charm, which he be
has power to raise it: and if he finds by your ce
on others, that he is not so agreeable in your o
as he might be, he naturally concludes you
love him better if he had other qualifications,
by consequence your affection does not rise so
as he thinks it ought. If therefore his temp
grave or sullen, you must not be too much p
with a jest, or transported with any thing that
and diverting. If his beauty be none of the
you must be a professed admirer of prudence,
other quality he is master of, or at least vain e
to think he is.

In the next place, you must be sure to be fre
open in your conversation with him, and to let i
upon your actions, to unravel all your designs
discover every secret, however trifling or indiff
A jealous husband has a particular aversion to
and whispers, and if he does not see to the b
of every thing, will be sure to go beyond it
fears and suspicions. He will always expect
your chief confidant, and where he finds himsel
out of a secret, will believe there is more in it
there should be. And here it is of great co
that you preserve the character of your sincerit
form and of a piece; for if he once finds a false
put upon any single action, he quickly suspects
rest: his working imagination immediately ta
false hint, and runs off with it into several n
consequences, till he has proved very ingenious in
ing out his own misery.

If both these methods fail, the best way will
let him see you are much cast down and afflicte
the ill opinion he entertains of you, and the di

himself suffers for your sake. There are who take a kind of barbarous pleasure in the ..y of those who love them, that insult over an heart, and triumph in their charms which are .. excite so much uneasiness:

Ardeat ipsa licet, tormentis gaudet amantis.
JUV. Sat. vi. 208.

Though equal pains her peace of mind destroy,
A lover's torments give her spiteful joy.

often carry the humour so far, till their c ness and indifference quite kills all the or a lover, and are then sure to meet in turn with all the contempt and scorn that is to so insolent a behaviour. On the contrary, it probable a melancholy, dejected carriage, the effects of injured innocence, may soften the husband into pity, make him sensible of the ne does you, and work out of his mind all those d suspicions that make you both unhappy. t it will have this good effect, that he will keep sy to himself, and repine in private, either se he is sensible it is a weakness, and will there- le it from your knowledge, or because he will to fear some ill effect it may produce in your love towards him, or diverting it to

e is still another secret that can never fail, u can once get it believed, and which is often d by women of greater cunning than virtue. o change sides for a while with the jealous and to turn his own passion upon himself; to e some occasion of growing jealous of him, and ollow the example he himself hath set you. This nterfeited jealousy will bring him a great deal pleasure, if he thinks it real; for he knows expe-

rimentally how much love goes along with this
sion, and will besides feel something like the
tion of a revenge, in seeing you undergo all
tortures. But this, indeed, is an artifice
and at the same time so disingenuous,
never to be put in practice but by such as
enough to cover the deceit, and innocence to
it excusable.

I shall conclude this essay with the story of
and Mariamne, as I have collected it out of
phus*; which may serve almost as an
whatever can be said on this subject.

Mariamne had all the charms that beauty,
wit, and youth could give a woman, and Herod
the love that such charms are able to raise in a
and amorous disposition. In the midst of
fondness for Mariamne, he put her brother to
as he did her father not many years af
barbarity of the action was represented to
tony, who immediately summoned Herod
to answer for the crime that was there
charge. Herod attributed the summons to
desire of Mariamne, whom therefore before
parture, he gave into the custody of his un
seph, with private orders to put her to d
such violence was offered to himself.
was much delighted with Mariamne's com
and endeavoured, with all his art and
set out the excess of Herod's passion for
when he still found her cold and incredulo
considerately told her, as a certa
lord's affection, the private orders he
him, which plainly shewed, according to
interpretation, that he could neither live nor

* Antiquities of the Jews, book xv. chap. 3. sect. 5, 6, chap. 7. sect. 1, 2, &c.

T s barbarous instance of a wild unrea-
quite put out, for a time, those little
ction she still had for her lord. Her
were wholly taken up with the cruelty of
m, that she could not consider the kindness
ed them, and therefore represented him
tion, rather under the frightful idea of
rer n a lover.

at length acquitted and dismissed by
ntony, when his soul was all in flames for
e; but before their meeting, he was not
rmed at the report he had heard of his un-
versation and familiarity with her in his ab-
This therefore was the first discourse he en-
her with, in which she found it no easy matter
suspicions. But at last he appeared so
of her innocence, that from reproaches
ngs he fell to tears and embraces. Both
wept very tenderly at their reconciliation,
od poured out his whole soul to her in the
protestations of love and constancy; when
ll his sighs and languishings she asked him,
the private orders he left with his uncle Jo-
re an instance of such an inflamed affection.
ous king was immediately roused at so un-
l a question, and concluded his uncle must
oo familiar with her, before he would have
u such a secret. In short, he put his uncle
, and very difficultly prevailed upon himself
Mariamne.

this he was forced on a second journey into
when he committed his lady to the care of
, with the same private orders he had be-
en his uncle, if any mischief befel himself.

anwhile Mariamne so won upon Sohemus
presents and obliging conversation, that she
the secret from him, with which Herod

had intrusted him; so that after his return, he flew to her with all the transports of joy: she received him coldly with sighs and te all the marks of indifference and aversion. reception so stirred up his indignation, that l certainly slain her with his own hands, had feared he himself should have become the g sufferer by it. It was not long after this, w had another violent return of love upon him riamne was therefore sent for to him, whom deavoured to soften and reconcile with all f conjugal caresses and endearments; but s clined his embraces, and answered all his fo with bitter invectives for the death of her fath her brother. This behaviour so incensed that he very hardly refrained from striking when in the heat of their quarrel there witness, suborned by some of Mariamne's e who accused her to the king of a design to him. Herod was now prepared to hear any in her prejudice, and immediately ordered h vant to be stretched out upon the rack; who extremity of his torture confest, that his mi aversion to the king arose from something Sc had told her; but as for any design of poi he utterly disowned the least knowledge of it. confession quickly proved fatal to Sohem now lay under the same suspicions and sentenc Joseph had before him, on the like occasion. would Herod rest here; but accused her with vehemence of a design upon his life, and, by thority with the judges, had her publicly cond and executed. Herod soon after her death melancholy and dejected, retiring from administration of affairs into a solitary for there abandoning himself to all the black con tions, which naturally arise from a passion m

love, remorse, pity, and despair. He used to rave his Mariamne, and to call upon her in his dicted fits; and in all probability would soon have lowed her, had not his thoughts been seasonably led off from so sad an object by public storms, ich at that time very nearly threatened him.

L.

N° 172. MONDAY, SEPTEMBER 17, 1711.

Non solùm scientia, quæ est remota à justitiâ, callidita otiùs quàm sapientia est appellanda; verùm etiam animus ratus ad periculum, si suâ cupiditate, non utilitate com tùm, impellitur, audaciæ potiùs nomen habeat, quàm fortudinis ———

PLATO apud TULL.

As knowledge, without justice, ought to be called cun ng, rather than wisdom; so a mind prepared to meet dan r, if excited by its own eagerness, and not the public od, deserves the name of audacity, rather than that of rtitude.

ERE can be no greater injury to human society that good talents among men should be held urable to those who are endowed with them out any regard how they are applied. The s of nature and accomplishments of art are valu- but as they are exerted in the interests of vir- or governed by the rules of honour. We ought bstract our minds from the observation of an ellence in those we converse with, till we have n some notice, or received some good informa- of the disposition of their minds; otherwise the ty of their persons, or the charms of their wit, make us fond of those whom our reason and ment will tell us we ought to abhor.

When we suffer ourselves to be thus carried by mere beauty, or mere wit, Omniamante, w her vice, will bear away as much of our goo as the most innocent virgin, or discreet matron there cannot be a more abject slavery in this than to doat upon what we think we ought t demn. Yet this must be our condition in parts of life, if we suffer ourselves to appro thing but what tends to the promotion of w good and honourable. If we would take true with ourselves to consider all things by the li reason and justice, though a man were in the of youth and amorous inclinations, he would upon a coquette with the same contempt, or ference, as he would upon a coxcomb. The ton carriage in a woman would disappoint the admiration which she aims at; and the dress or discourse of a man would destroy the liness of his shape, or goodness of his unders I say the goodness of his understanding, for it less common to see men of sense commenc combs, than beautiful women become im When this happens in either, the favour we a turally inclined to give to the good quali have from nature should abate in propor however just it is to measure the value or the application of their talents, and not by u nence of those qualities abstracted from thei I say, however just such a way of judging is ages as well as this, the contrary has previ the generality of mankind. How many nev vices have been preserved from one age to an which had perished as soon as they were painters and sculptors had been este d for the purpose, as the execution of Modest and well-governed imagi na this means lost the representation or t th

I t ares, filled with images of innate
ro eal, courageous faith, and tender
'; i ad of which, satyrs, furies, and mon-
: rec ended by those arts to a shameful

ajust application of laudable talents is tole-
the general opinion of men, not only in such
are here mentioned, but also in matters
ern ordinary life. If a lawyer were to
d only as he uses his parts in contending
e, and were immediately despicable when
red in a cause which he could not but know
unjust one, how honourable would his cha-
e? And how honourable is it in such among
follow the profession no otherwise, than as
to protect the injured, to subdue the op-
o imprison the careless debtor, and do right
ful artificer? But many of this excellent
are overlooked by the greater number;
ct covering a weak place in a client's title,
the course of an inquiry, or finding a skil-
to palliate a falsehood: yet it is still called
e in the latter, though thus unjustly em-
but resolution in an assassin is according to
ite as laudable, as knowledge and wisdom
in the defence of an ill cause.
the intention stedfastly considered, as the
of approbation, all falsehood would soon be
ountenance: and an address in imposing upon
would be as contemptible in one state of
ther. A couple of courtiers making pro-
of esteem, would make the same figure after
of promise as two knights of the post con-
f perjury. But conversation is fallen so low
of morality, that, as they say in a bargain,
buyer look to it;' so in friendship he is the
danger who is most apt to believe. He is

the more likely to suffer in the commerce, wh
gins with the obligation of being the more r
enter into it.

But those men only are truly great, who
their ambition rather in acquiring to themsel
conscience of worthy enterprises, than in the pr
spect of glory which attends them. These e
spirits would rather be secretly the authors of e
which are serviceable to mankind, than, witno
being such, to have the public fame of it. Whe
therefore an eminent merit is robbed by artifice
detraction, it does but increase by such endeav
of its enemies. The impotent pains which are t
to sully it, or diffuse it among a crowd to the i
of a single person, will naturally produce the c
trary effect; the fire will blaze out, and burn up
that attempt to smother what they cannot ext
guish.

There is but one thing necessary to keep the
session of true glory, which is, to hear the o
of it with patience, and preserve the virtue by
it was acquired. When a man is thoroughly
suaded that he ought neither to admire, wish f
pursue any thing but what is exactly his duty,
not in the power of seasons, persons, or acciden
diminish his value. He only is a great man
can neglect the applause of the multitude, and
himself independent of its favour. This is in
an arduous task: but it should comfort a glorio
spirit that it is the highest step to which h
ture can arrive. Triumph, applause, accl
are dear to the mind of man; but it is still
exquisite delight to say to yourself, you have
well, than to hear the whole human race prom
you glorious, except you yourself can join wi
in your own reflections. A mind thus eq
uniform, may be deserted by little fashio

s : followers, but will ever be had in rever- souls like itself. The branches of the oak re all the seasons of the year, though its leaves off in autumn; and these too will be restored returning spring. T.

N° 173. TUESDAY, SEPTEMBER 18, 1711.

—— Remove fera monstra, tuæque
Saxificos vultus, quæcunque ea, tolle Medusæ.
OVID. Met. v. 216.

Hence with those monstrous features, and, O! spare
That Gorgon's look, and petrifying stare.
P.

a e paper I mentioned the project of an inge- author for the erecting of several handicraft s to be contended for by our British artisans, the influence they might have towards the im- it of our several manufactures. I have e been very much surprised by the following nt, which I find in the Post-Boy of the int, and again repeated in the Post-Boy of 15th.

'On the 9th of October next will be run for Coleshill-heath in Warwickshire, a plate of eas value, three heats, by any horse, mare, or that hath not won above the value of 5*l.* the horse to be sold for 10*l.* to carry 10 stone , if 14 hands high; if above or under to carry allowed weight for inches, and to be entered riday the 5th at the Swan in Coleshill, before six

in the evening. Also a plate of less value to be for by asses. The same day a gold ring to be g for by men.'

The first of these diversions that is to be e bited by the 10*l.* race-horses, may probably have use; but the two last, in which the asses and are concerned, seem to me altogether extraord and unaccountable. Why they should keep ru ning asses at Coleshill, or how making mouths to account in Warwickshire, more than in any ou parts of England, I cannot comprehend. I l looked over all the Olympic games, and do not any thing in them like an ass-race, or a matcn grinning. However it be, I am informed that s veral asses are now kept in body-clothes, and sw every morning upon the heath; and that ali country-fellows within ten miles of the Swan, g an hour or two in their glasses every morning, order to qualify themselves for the 9th of Octob The prize which is proposed to be grinned for, h raised such an ambition among the common peo of out-grinning one another, that many very disce ing persons are afraid it should spoil most of t faces in the county; and that a Warwickshire will be known by his grin, as Roman-catholics gine a Kentish man is by his tail. The gold which is made the prize of deformity, is just the verse of the golden apple that was formerly ma the prize of beauty, and should carry for its po the old motto inverted:

'*Detur tetriori.*'

Or, to accommodate it to the capacity of t batants,

The frightfull'st grinner
Be the winner.

In the meanwhile I would advise a Dutch painter be present at this great controversy of faces, in er to make a collection of the most remarkable that shall be there exhibited.

a ust not here omit an account which I lately ed of one of these grinning-matches from a in, who, upon reading the above-mentioned usement, entertained a coffee-house with the wing narrative: Upon the taking of Namure, other public rejoicings made on that occa- there was a gold ring given by a whig justice p e to be grinned for. The first competitor entered the lists, was a black swarthy French- , who accidentally passed that way, and being naturally of a withered look, and hard fea- s, promised himself good success. He was ed upon a table in the great point of view, and ing upon the company like Milton's Death,

Grinn'd horribly a ghastly smile:

His muscles were so drawn together on each side his face, that he shewed twenty teeth at a grin, d put the country in some pain, lest a foreigner) carry away the honour of the day; but upon ner trial they found he was master only of the ry grin.

) e next that mounted the table was a male- ntent in those days, and a great master in the le art of grinning, but particularly excelled in ry grin. He did his part so well, that he is to have made half a dozen women miscarry; t the justice being apprized by one who stood ar him, that the fellow who grinned in his face a Jacobite, and being unwilling that a disaffected n should win the gold ring, and be looked on as the best grinner in the country, he ordered

the oaths to be tendered unto him upon his q
the table, which the grinner refusing, he v
aside as an unqualified person. There were s
other grotesque figures, that presented them
which it would be too tedious to describe. I
not however omit a ploughman, who lived
farther part of the country, and being very lu
a pair of long lantern-jaws, wrung his e
such an hideous grimace, that every feature co
appeared under a different distortion. The v
company stood astonished at such a compli
grin, and were ready to assign the prize to him,
it not been proved by one of his antagonists,
he had practised with verjuice for some days b
and had a crab found upon him at the very t
grinning; upon which the best judges of gri
declared it as their opinion, that he was not
looked upon as a fair grinner, and therefore or
him to be set aside as a cheat.

The prize, it seems, at length fell upon a cobbler, Giles Gorgon by name, who produced several new grins of his own invention, having been used to cut faces for many years together over his last. At the very first grin he cast every human feature out of his countenance, at the second he became the face of a spout, at the third a baboon, at the fourth a head of a bass-viol, and at the fifth a pair of nut-crackers. The whole assembly wondered at his accomplishments, and bestowed the ring on him unanimously; but, what he esteemed more than all the rest, a country wench, whom he had wooed in vain for above five years before, was so charmed with his grins, and the applauses which he received on all sides, that she married him the week following, and to this day wears the prize upon her finger, the cobbler having made use of it as his wedding ring.

This paper might perhaps seem very impertinent, grew serious in the conclusion. I would neheless leave to the consideration of those who the patrons of this monstrous trial of skill, her or no they are not guilty, in some measure, an affront to their species, in treating after this ner the 'human face divine,' and turning that of us, which has so great an image impressed n it, into the image of a monkey; whether the such silly competitions among the ignorant, prizes for such useless accomplishments, the common people's heads with such senseambitions, and inspiring them with such absurd of superiority and pre-eminence, has not in it thing immoral as well as ridiculous. L.

N° 174. WEDNESDAY, SEPT. 19, 1711.

Hæc memini et victum frustra contendere Thyrsin.

VIRG. Ecl. vii. 69.

The whole debate in memory I retain,
When Thysis argued warmly, but in vain.

P.

HERE is scarce any thing more common than anies between parties that cannot subsist but by eement: this was well represented in the of the members of the human body in the old fable*. It is often the case of lesser constates against a superior power, which are y held together, though their unanimity is ne for their common safety; and this is always

* Livii Hist. Dec. I. Lib. ii. cap. ii.

the case of the landed and trading inter
Britain: the trader is fed by the pr u
land, and the landed man cannot be cloth
the skill of the trader; and yet those in
ever jarring.

We had last winter an instance of th
club, in Sir Roger de Coverley and Si
Freeport, between whom there is general
stant, though friendly, opposition of o
happened that one of the company, in an
discourse, was observing, that Carthagi
was a proverbial phrase to intimate
leagues. Sir Roger said it could hardly
wise: that the Carthaginians were th
traders in the world; and as gain is the ch
such a people, they never pursue any o
means to it are never regarded: they
comes easily, get money honestly; but if
will not scruple to attain it by fraud, or
and indeed, what is the whole business o
der's account, but to over-reach him wh
his memory? But were not that so, what
great and noble be expected from him wh
tion is ever fixed upon balancing his b
watching over his expences? And at bes
gality and parsimony be the virtues of the
how much is his punctual dealing below
man's charity to the poor, or hospitality
neighbours?

Captain Sentry observed Sir Andr
gent in hearing Sir Roger, and had a
the discourse, by taking notice in g a
highest to the lowest parts of n so
was a secret, though unjust, way
dulging the seeds of ill-nature : envy,
paring their own state of life to o
and grudging the approach of th

own happiness; and on the other side, he,
the less at his ease, repines at the other,
ne thinks has unjustly the advantage over him.
the civil and military lists look upon each
ier with much ill-nature; the soldier repines at
: courtier's power, and the courtier rallies the
lier's honour; or, to come to lower instances, the
rate men in the horse and foot of an army, the
men and coachmen in the city streets, mutually
upon each other with ill-will, when they are
t etition for quarters, or the way in their re-
ive motions.

at is very well, good captain,' interrupted Sir
w: 'you may attempt to turn the discourse
ou think fit; but I must however have a word
two with Sir Roger, who, I see, thinks he has
l me off, and been very severe upon the mer-
. I shall not,' continued he, 'at this time re-
u Sir Roger of the great and noble monuments
t ity and public spirit, which have been erected
rchants since the reformation, but at present
nt myself with what he allows us, parsimony
rugality. If it were consistent with the quality
so ancient a baronet as Sir Roger, to keep an ac-
nt, or measure things by the most infallible way,
t of numbers, he would prefer our parsimony to
hospitality. If to drink so many hogsheads is to
hospitable, we do not contend for the fame of
t virtue; but it would be worth while to con-
whether so many artificers at work ten days
r by my appointment, or so many peasants
e merry on Sir Roger's charge, are the men
e obliged? I believe the families of the arti-
s will thank me more than the household of the
shall Sir Roger. Sir Roger gives to his
, but I place mine above the necessity or obli-
on of my bounty. I am in very little pain for

the Roman proverb upon the Carthaginian tra
the Romans were their professed enemies:
only sorry no Carthaginian histories have cor
our hands: we might have been taught perha
them some proverbs against the Roman gene
in fighting for, and bestowing other people's g
But since Sir Roger has taken occasion from a
proverb, to be out of humour with merchar
should be no offence to offer one not quite so
their defence. When a man happens to bre
Holland, they say of him that "he has not kep
accounts." This phrase, perhaps among us,
appear a soft or humorous way of speaking
with that exact nation it bears the highest repr
For a man to be mistaken in the calculation
expence, in his ability to answer future deman
to be impertinently sanguine in putting his cre
too great adventure, are all instances of as mu
famy, as with gayer nations to be failing in co
or common honesty.

'Numbers are so much the measure of
thing that is valuable, that it is not possible
monstrate the success of any action, or the pru
of any undertaking, without them. I say this
swer to what Sir Roger is pleased to say, "th
tle that is truly noble can be expected from one
is ever poring on his cash-book, or balancing h
counts." When I have my returns from abro
can tell to a shilling, by the help of number
profit or loss by my adventure; but I ought a
be able to shew that I had reason for maki
either from my own experience, or that of
people, or from a reasonable presumption th
returns will be sufficient to answer my expenc
hazard; and this is never to be done withou
skill of numbers. For instance, if I am to tra
Turkey, I ought beforehand to know the dem

manufactures there, as well as of their silks in
and, and the customary prices that are given
both in each country. I ought to have a clear
ledge of these matters beforehand, that I may
me upon sufficient returns to answer the charge
cargo I have fitted out, the freight and assur-
out and home, the customs to the queen, and
nterest of my own money, and besides all these
nces a reasonable profit to myself. Now what
e of scandal in this skill? What has the mer-
done, that he should be so little in the good
of Sir Roger? He throws down no man's in-
es, and tramples upon no man's corn; he takes
from the industrious labourer; he pays the
for his work; he communicates his profit
id; by the preparation of his cargo, and
nufacture of his returns, he furnishes employ-
and subsistence to greater numbers than the
est nobleman; and even the nobleman is obliged
him for finding out foreign markets for the pro-
e of his estate, and for making a great addition
rents; and yet it is certain that none of all these
could be done by him without the exercise of
l in numbers.

This is the economy of the merchant; and the
duct of the gentleman must be the same, unless
scorning to be the steward, he resolves the stew-
ill be the gentleman. The gentleman, no
man the merchant, is able, without the help
numbers, to account for the success of any action,
he prudence of any adventure. If, for instance,
chase is his whole adventure, his only returns
be the stag's horns in the great hall, and the
s nose upon the stable door. Without doubt
Roger knows the full value of these returns; and
eforehand he had computed the charges of the
e, a gentleman of his discretion would certainly

have hanged up all his dogs; he would never brought back so many fine horses to the ken would never have gone so often, like a b fields of corn. If such too had been the conou all his ancestors, he might truly have boast at day, that the antiquity of his family had r er sullied by a trade; a merchant had ver en mitted with his whole estate to purc a r his picture in the gallery of the Co y's, claim his descent from the maid of h ur. is very happy for Sir Roger that the so dear for his ambition. It is the n or many other gentlemen to turn out of the ts ancestors, to make way for such new n rs as been more exact in their accounts t t and certainly he deserves the es e a great better who has got it by his industry, than he has lost it by his negligence.'

N° 175. THURSDAY, SEPT. 20, 1711.

Proximus à tectis ignis defenditur ægrè. ——
OVID. Rem. Am. v.

To save your house from neighb'ring fire is hard.
TATE.

I SHALL this day entertain my readers with t three letters I have received from my cor dents: the first discovers to me a species of which have hitherto escaped my notice, follows:

PECTATOR,

AM a young gentleman of a competent
l a sufficient taste of learning, to spend
urs every day very agreeably among my
I might have nothing to divert me
, and to avoid the noises of coaches
men, I have taken lodgings in a very nar-
not far from Whitehall; but it is my mis-
be so posted, that my lodgings are directly
o those of a Jezebel. You are to know,
Jezebel (so called by the neighbourhood
ing her pernicious charms at her window)
antly dressed at her sash, and has a
hose tricks and fooleries to attract the eyes
idle young fellows in the neighbourhood.
re than six persons at once from their
ows observing the Jezebel I am now com-
I. I at first looked on her myself with
st contempt, could divert myself with her
alf an hour, and afterwards take up my
with great tranquillity of mind; but was
xed to find that in less than a month she
erably stolen upon my time, so that I re-
look at her no more. But the Jezebel,
suppose, might think it a diminution to
r, to have the number of her gazers lessen-
ed not to part with me so, and began to
any new tricks at he window, that it was
for me to forbear observing her. I verily
e put herself to the expence of a new wax
purpose to plague me; she used to dandle
with this figure as impertinently as if it had
al child: sometimes she would let fall a
pin-cushion in the street, and shut or open
ent three or four times in a minute. W

I had almost weaned myself from this, she came
shift-sleeves, and dressed at the window. I had
way left but to let down my curtains, which I s
mitted to, though it considerably darkened my roo
and was pleased to think that I had at last got
better of her; but was surprised the next mo
to hear her talking out of her window quite
the street, with another woman that lodges over
I am since informed that she made her a visit,
got acquainted with her within three hours after
fall of my window-curtains.

'Sir, I am plagued every moment in the day,
way or other, in my own chambers; and the Jeze
has the satisfaction to know, that though I am
looking at her, I am listening to her impertinent
logues, that pass over my head. I would in
ately change my lodgings, but that I think it
look like a plain confession that I am conq
and besides this, I am told that most quarters of
town are infested with these creatures. If they
so, I am sure it is such an abuse, as a lover of lea
ing and silence ought to take notice of.

I am, Sir, yours, &c.'

I am afraid, by some lines in this letter, that
young student is touched with a distemper which
hardly seems to dream of, and is too far gone in it
receive advice. However, I shall animadvert in
time on the abuse which he mentions,
self observed a nest of Jezebels near
who make it their diversion to draw up the eyes
young Templars, that at the same time they
them stumble in an unlucky gutter which ru
the window.

SPECTATOR,

'I HAVE lately read the conclusion of your
-seventh speculation upon butts with great plea-
, and have ever since been thoroughly persuaded
one of these gentlemen is extremely necessary
aliven conversation. I had an entertainment
week upon the water for a lady to whom I make
addresses, with several of our friends of both
To divert the company in general, and to
my mistress in particular my genius for rail-
I took one of the most celebrated butts in town
h . It is with the utmost shame and
I must acquaint you with the sequel
enture. As soon as we were got into the
yed a sentence or two at my butt which I
very smart, when my ill genius, who I
believe inspired him purely for my destruc-
suggested to him such a reply, as got all the
ter on his side. I was dashed at so unexpect-
turn; which the butt perceiving, resolved not
recover myself, and pursuing his victory,
l tossed me in a most unmerciful and bar-
manner until we came to Chelsea. I had
small success while we were eating cheese-
s; but coming home, he renewed his attacks
his former good-fortune, and equal diversion to
whole company. In short, sir, I must ingenu-
y own that I never was so handled in all my life;
to complete my misfortune, I am since told that
butt, flushed with his late victory, has made a
or two to the dear object of my wishes, so that
at once in danger of losing all my pretensions
n, and my mistress into the bargain. This, sir,
true account of my present troubles, which you
he more obliged to assist me in, as you were

yourself in a great measure the cause of them, by recommending to us an instrument, and not instructing us at the same time how to play upon it.

'I have been thinking whether it might not be highly convenient, that all butts should wear an inscription affixed to some part of their bodies, shewing on which side they are to be come at, and that if any of them are persons of unequal tempers, there should be some method taken to inform the world at what time it is safe to attack them, and when you had best to let them alone. But, submitting matters to your more serious consideration,

I am, Sir, yours, &c.'

I have, indeed, seen and heard of several young gentlemen under the same misfortune with my present correspondent. The best rule I can lay down for them to avoid the like calamities for the future is thoroughly to consider, not only, whether their companions are weak, but whether themselves are wits.

The following letter comes to me from Exeter, and being credibly informed that what it contains is matter of fact, I shall give it my reader as it was sent to me:

'MR. SPECTATOR, Exeter, Sept. 7.

'YOU were pleased in a late speculation to take notice of the inconvenience we lie under in the country, in not being able to keep pace with the fashions. But there is another misfortune which we are subject to, and is no less grievous than the former, which has hitherto escaped your observation. I mean, the having things palmed upon for London fashions, which were never once heard of there.

'A lady of this place had some time since a box of the newest ribbands sent down by the coach. Whether it was her own malicious invention, or the wantonness of a London milliner, I am not able to inform you; but, among the rest, there was one cherry-coloured ribband, consisting of about half a dozen yards, made up in the figure of a small head-s. The aforsaid lady had the assurance to af-amidst a circle of female inquisitors, who were it at the opening of the box, that this was the t fashion worn at court. Accordingly the next , we had several females, who came to church a their heads dressed wholly in ribbands, and ked like so many victims ready to be sacrificed. is still a reigning mode among us. At the same we have a set of gentlemen who take the liberty o appear in all public places without any buttons their coats, which they supply with several little er hasps, though our freshest advices from London e no mention of any such fashion; and we are ething shy of affording matter to the button-ers for a second petition.

'What I would humbly propose to the public is, there may be a society erected in London, to of the most skilful persons of both sexes, for ection of modes and fashions; and that here-er no person or persons shall presume to appear arly habited in any part of the country, with-a testimonial from the aforesaid society, that dress is answerable to the mode at London. his means, sir, we shall know a little whereabout re are.

'If you could bring this matter to bear, you would ery much oblige great numbers of your country riends, among the rest,

Your very humble servant,

X. JACK MODISH.'

N° 176. FRIDAY, SEPTEMBER 21, 1711.

Parvula, pumilio, χαρίτων μία, tota merum sal.
LUCR. iv. 1155.

A little pretty, witty, charming she!

THERE are in the following letter
a bachelor, cannot be supposed to be
with: therefore shall not pretend to e
it until farther consideration, but leave
of the epistle to express his condition
way.

'MR. SPECTATOR,

'I DO not deny but you appear in many
your papers to understand human life pretty
but there are very many things which you
possibly have a true notion of, in a single life;
are such as respect the married state; otl
cannot account for your having overlook
good sort of people, which are commonly
scorn "the Hen-peckt." You are to unde
that I am one of those innocent mortals who
derision under that word, for being governed by
best of wives. It would be worth your co
tion to enter into the nature of affection i
tell us according to your philosophy, why
our dears shall do what they will with
froward, ill-natured, assuming, someti
others rail, then swoon away, then come to
the use of speech to the greatest fluency i
and then sink away again, and all beca

do not love them enough; that is, the poor
igs love us so heartily, that they cannot think it
ius e we should be able to love them in so great a
, which makes them take on so. I say, sir, a
rue good-natured man, whom rakes and libertines
all hen-peckt, shall fall into all these different moods
vith his dear life, and at the same time see they
wholly put on; and yet not be hard-hearted
igh to tell the dear good creature that she is a
r crite.

'This sort of good men is very frequent in the
ous and wealthy city of London, and is the true
peckt man. The kind creature cannot break
ugh his kindnesses so far as to come to an expla-
on with the tender soul, and therefore goes on to
ort her when nothing ails her, to appease her
i she is not angry, and to give her his cash when
knows she does not want it: rather than be uneasy
or a whole month, which is computed by hard-heart-
d n the space of time which a froward woman
s to come to herself, if you have courage to
out.

'There are indeed several other species of the
en-peckt, and in my opinion they are certainly the
best subjects the queen has; and for that reason I
ake it to be your duty to keep us above contempt.

'I do not know whether I make myself under-
d in the representation of a hen-peckt life, but I
take leave to give you an account of myself,
my own spouse. You are to know that I am
ned no fool, have on several occasions been
whether I will take ill-usage, and the event
een to my advantage; and yet there is not such
ve in Turkey as I am to my dear. She has a
hare of wit, and is what you call a very pretty
e le woman. I perfectly doat on her, and my
n to her gives me all the anxieties imaginable;

but that of jealously. My being thus confiden
her, I take, as much as I can judge of my heart
be the reason, that whatever she does, tho it b
ver so much against my inclination, there is
something in her manner that is amiable. She
times look at me with an assumed grandeur,
tend to resent that I have not had respect enc
her opinion in such an instance in company. I
but smile at the pretty anger she is in, and then
pretends she is used like a child. In a word,
great debate is, which has the superiority in
of understanding. She is eternally forming
ment of debate; to which I very indolently
"Thou art mighty pretty." To this she a
"All the world but you think I have as much
as yourself." I repeat to her, "Inde you
pretty." Upon this there is no patience; w
throw down any thing about her, stamp,
her head-clothes. "Fy, my dear," say I, "how
a woman of your sense fall into such an intempe
rage?" This is an argument that never fails. "
deed, my dear," says she, "you make me
times, so you do, with the silly way you
treating me like a pretty idiot." Well, w
got by putting her in good humour? Nor
that I must convince her of my good opini
practice; and then I am to give her possession of
little ready money, and, for a day and a half
ing, dislike all she dislikes, and extol every
she approves. I am so exquisitely fond of t
ing, that I seldom see any of my friends,
in all companies until I see her again:
come home she is in the dumps, because she
is sure I came so soon only because I think her
some. I dare not upon this occasion laugh;
though I am one of the warmest churchmen in
kingdom, I am forced to rail at the times,

violent Whig. Upon this we talk politics
that she is convinced I kiss her for her wis-
is a common practice with me to ask her
on concerning the constitution, which she
general out of Harrington's Oceana.
on nd her strange memory, and her arm
locked in mine. While I keep her
r she plays before me, sometimes dancing
st of the room, sometimes striking an air
net, varying her posture and her charms
a manner that I am in continual pleasure.
the fool if I allow her to be wise! but
cts I like her for her trifling, she immo-
rows grave.

are the toils in which I am taken, and I
my servitude as well as most men; but my
on to you is in behalf of the hen-peckt in
and I desire a dissertation from you in de-
us. You have, as I am informed, very good
es in our favour, and hope you will not omit
ion of the renowned Socrates, and his philo-
esignation to his wife Xantippe. This would
good office to the world in general, for the
t are powerful in their quality and numbers,
in cities, but in courts; in the latter they are
most obsequious, in the former the most
of all men. When you have considered wed-
roughly, you ought to enter into the suburbs
ony, and give us an account of the thraldom
keepers, and irresolute lovers; the keepers
t quit their fair ones, though they see their
ruin: the lovers who dare not marry,
y know they never shall be happy without
esses whom they cannot purchase on other

it will be a greater embellishment to your
e will be, that you may find instances of the

haughty, the proud, the frolick, the stubl
are each of them in secret downright slaves to
wives, or mistresses. I must beg of you in
place to dwell upon this, that the wise
all ages have been hen-peckt; and that
tempers who are not slaves to affection, owe
exemption to their being enthralled by
avarice, or some meaner passion. I have
sand thousand things more to say, but my
me writing, and will, according to custom, be
sulted, if I do not seal this immediately.

Yours,

T. NATHANIEL HENROOST

N° 177. SATURDAY, SEPT. 22, 1711.

—— Quis enim bonus, aut face dignus
Arcanâ, qualem Cereris vult esse sacerdos,
Ulla aliena sibi credat mala? ——

JUV. Sat. xv. 14

Who can all sense of others' ills escape,
Is but a brute, at best, in human shape.

TATE.

In one of my last week's papers I treated of g
nature, as it is the effect of constitution; I
now speak of it as a moral virtue. The first
make a man easy in himself and agreeable to o
but implies no merit in him that is po
A man is no more to be praised upon this
than because he has a regular pulse, or a
gestion. This good-nature however in t

which Mr. Dryden somewhere calls a 'milki-
or blood,' is an admirable groundwork for the
In order therefore, to try our good-nature,
it arises from the body or the mind, whether
rounded in the animal or rational part of our
; in a word, whether it be such as is intitled
y other reward, besides that secret satisfaction
contentment of mind which is essential to it, and
reception it procures us in the world, we
examine it by the following rules:
whether it acts with steadiness and unifor-
y in sickness and in health, in prosperity and in
ersity; if otherwise, it is to be looked upon as
ng else but an irradiation of the mind from some
supply of spirits, or a more kindly circulation
blood. Sir Francis Bacon mentions a cunning
r, who would never ask a favour of a great
re dinner; but took care to prefer his peti-
ar a time when the party petitioned had his mind
from care, and his appetites in good humour.
h a transient temporary good nature as this, is not
philanthropy, that love of mankind, which de-
es the title of a moral virtue.
The next way of a man's bringing his good nature
he test, is, to consider whether it operates accord-
to the rules of reason and duty: for, if notwith-
ding its general benevolence to mankind, it makes
inction between its objects, if it exerts itself
uously towards the deserving and undeserving,
reneves alike the idle and the indigent, if it gives
up to the first petitioner, and lights upon any
er by accident than choice, it may pass for
e instinct, but must not assume the name of
oral virtue.
The third trial of good-nature will be the examin-
ourselves, whether or no we are able to exert

it to our own disadvantage, and employ it o
objects, notwithstanding any little pain, v o
convenience which may arise to ou es n
In a word, whether we are willing to
of our fortune, our reputation, or health, o
the benefit of mankind. Among all these e
sions of good-nature, I shall single out that
goes under the general name of charity, it
sists in relieving the indigent; that being a d
kind which offers itself to us almost at all
in every place.

I should propose it as a rule, to every
provided with any competency of fortune
sufficient for the necessaries of life, to
certain portion of his income for the use o
This I would look upon as an offering to
has a right to the whole, for the use of th e
in the passage hereafter mentioned, he has de
as his own representatives upon earth. At
time we should manage our charity with
dence and caution, that we may not hurt
friends or relations, whilst we are doing good
who are strangers to us.

This may possibly be explained better by an
ample than by a rule.

Eugenius is a man of an universal good-n
and generous beyond the extent of his fortu ;
withal so prudent, in the economy of his
that what goes out in charity is made up by
management. Eugenius has what the world
two hundred pounds a year; but never val
self above nine-score, as not thinking he has a
to the tenth part, which he always appl
charitable uses. To this sum he frequently
other voluntary additions, insomuch t in a g
year, for such he accounts those in w

able to make greater bounties than ordinary,
given above twice that sum to the sickly and
ent. Eugenius prescribes to himself many par-
s of fasting and abstinence, in order to
private bank of charity, and sets aside
would be the current expences of those times
use of the poor. He often goes afoot where
ss calls him, and at the end of his walk has
a lling, which in his ordinary methods of ex-
would have gone for coach-hire, to the first ne-
person that has fallen in his way. I have
n him, when he has been going to a play or an
, divert the money which was designed for that
se, upon an object of charity whom he has met
he street; and afterwards pass his evening in
-house, or at a friend's fire-side, with much
atisfaction to himself, than he could have re-
n from the most exquisite entertainments of the
re. By these means he is generous without im-
rishing himself, and enjoys his estate by making
property of others.

ere are few men so cramped in their private
s, who may not be charitable after this manner,
ut any disadvantage to themselves, or prejudice
eir families. It is but sometimes sacrificing
ersion or convenience to the poor, and turn-
he usual course of our expences into a better
nel. This is, I think, not only the most prudent
onvenient, but the most meritorious piece of
ty, which we can put in practice. By this
d, we in some measure share the necessities of
oor at the same time that we relieve them, and
ourselves not only their patrons, but their fel-
sufferers.

r Thomas Brown, in the last part of his Religio
i, in which he describes his charity in several
ic instances, and with a noble heat of senti-

ment, mentions that verse in the proverbs of Solomon, 'He that giveth to the poor, lendeth to the Lord*:' There is more rhetoric in that one sentence, says he, than in a library of sermons; indeed, if those sentences were understood by reader, with the same emphasis as they are delivered by the author, we needed not those volumes of instructions, but might be honest by epitome†.

This passage in scripture is, indeed, wonderfully persuasive; but I think the same thought is carried much farther in the New Testament, where our Saviour tells us in a most pathetic manner, that we shall hereafter regard the clothing of the naked, feeding of the hungry, and the visiting of the prisoned, as offices done to himself, and reward them accordingly‡. Pursuant to this great rule in holy scripture, I have somewhere met with the epitaph of a charitable man, which very much pleased me. I cannot recollect the words, but the sense of it is to this purpose: What I spent I had, what I possessed is left to others; what I gave am what remains with me§.

Since I am thus insensibly engaged in sacred writ, I cannot forbear making an extract of several passages which I have always read with great delight in the book of Job. It is the account which

* Prov. xix. 17.

† Brown's Rel. Medici, Part II. Sect. 13. f. 1659. p. 2.

‡ Matt. xxv. 31. *& seqq.*

§ The epitaph alluded to is (or was) in St. George's church at Doncaster in Yorkshire, and runs in old English thus.

How now, who is heare? That I spent, that I had:
I Robin of Doncastere That I gave, that I have:
And Margaret my feare That I left, that I lost.
A. D. 1579.
Quoth Robertus Byrks, who in this world did reign three-score years and seven, and yet lived not one.

in gives of his behaviour in the days of his
y, and if considered only as a human com-
n, is a finer picture of a charitable and good-
red man than is to be met with in any other au-

that I were as in months past, as in the days
God preserved me: when his candle shined
my head, and when by his light I walked
darkness: When the Almighty was yet with
n my children were about me: When I
ed my steps with butter, and the rock poured
ut rivers of oil.

hen the ear heard me, then it blessed me; and
the eye saw me, it gave witness to me. Be-
I delivered the poor that cried, and the father-
and him that had none to help him. The bless-
f him that was ready to perish came upon me,
I caused the widow's heart to sing for joy. I
eyes to the blind, and feet was I to the lame; I
a father to the poor, and the cause which I
not I searched out. Did not I weep for him
was in trouble? was not my soul grieved for
oor? Let me be weighed in an even balance,
God may know mine integrity. If I did despise
of my man-servant or of my maid-servant
hey contended with me; what then shall I
hen God riseth up? and when he visiteth, what
I answer him? Did not he that made me in the
, make him? and did not one fashion us in
womb? If I have withheld the poor from their
, or have caused the eyes of the widow to fail:
ve eaten my morsel myself alone, and the fa-
hath not eaten thereof: If I have seen any
: want of clothing, or any poor without co-
if his loins have not blessed me, and if he
ot warmed with the fleece of my sheep? If I
lifted up my hand against the fatherless, when I

saw my help in the gate; then let mine arm
my shoulder-blade, and mine arm be brol
the bone. If I have rejoiced at the d
him that hated me, or lifted up myself when evil
him: (Neither have I suffered my mouth to
wishing a curse to his soul.) The stranger
lodge in the street; but I opened my doors
traveller. If my land cry against me, or
furrows likewise therefore complain: If I
the fruits thereof without money, or have
the owners thereof to lose their life; let thistles
instead of wheat, and cockle instead of barley*.

L.

N° 178. MONDAY, SEPTEMBER 24, 1711.

Comis in uxorem ———
HOR. 2 Ep. ii. 123.

Civil to his wife.
POPE.

I CANNOT defer taking notice of this letter.

'MR. SPECTATOR,

'I AM but too good a judge of your
the 15th instant, which is a master-piece;
that of jealousy: but I think it unworthy of
speak of that torture in the breast of a man,
to mention also the pangs of it in the heart of a woman. You have very judiciously, and with greatest penetration imaginable, considered it

* Job xxix. 2, &c. xxx. 25, &c. xxxi. 6. &c. passim.

is the creature of whom the diffidence is
u: but not a word of a man, who is so unmer-
as to move jealousy in his wife, and not care
er she is so or not. It is possible you may not
ve there are such tyrants in the world; but alas,
tell you of a man who is ever out of humour
us wife's company, and the pleasantest man in the
d everywhere else; the greatest sloven at home
he appears to none but his family, and most
ly well-dressed in all other places. Alas, sir,
of course, that to deliver one's self wholly into
n 's power without possibility of appeal to any
r jurisdiction but his own reflections, is so little
bligation to a gentleman, that he can be offended
fall into a rage, because my heart swells tears
to my eyes when I see him in a cloudy mood? I
tend to no succour, and hope for no relief but
om himself; and yet he that has sense and justice
every thing else, never reflects, that to come home
ly to sleep off an intemperance, and spend all the
he is there as if it were a punishment, cannot
it give the anguish of a jealous mind. He always
aves his home as if he were going to a court, and
turns as if he were entering a jail. I could add
this, that from his company and his usual discourse,
e does not scruple being thought an abandoned man,
to his morals. Your own imagination will say
ugh to you concerning the condition of me his
; and I wish you would be so good as to repre-
to him, for he is not ill-natured, and reads you
uch, that the moment I hear the door shut after him,
throw myself upon my bed, and drown the child he
so fond of with my tears, and often frighten it with
y cries; that I curse my being; that I run to my
ss all over bathed in sorrows, and help the utter-
ce of my inward anguish by beholding the gush of
y own calamities as my tears fall from my eyes.

This looks like an imagined picture to tell you, h
indeed this is one of my pastimes. Hitherto I l
only told you the general temper of my
how shall I give you an account of the a
of it? Could you but conceive how cruel l
moment in my resentment, and at the e
mute, when I place him in the condition my
would bring him to, how compassion
give you some notion how miserable I
little I deserve it. When I rem
greatest gentleness that is possible against
some apppearances, and that married pers
under particular rules; when he is in the best
mour to receive this, I am answered only:
expose my own reputation and sense if I
jealous. I wish, good sir, you would take t
serious consideration, and admonish husbands
wives, what terms they ought to keep towards e
other. Your thoughts on this important subject
have the greatest reward, that which desce
such as feel the sorrows of the afflicted. Give
leave to subscribe myself,

Your unfortunate humble servant,
CELINDA.'

I had it in my thoughts, before I received the letter of this lady, to consider this dreadful passion in the mind of a woman; and the smart she seems to feel does not abate the inclination I had to recommend to husbands a more regular behaviour, than to give the most exquisite of torments to those who love them, nay whose torments would be abated if they did not love them.

It is wonderful to observe how little is made of this inexpressible injury, and how easily men get into a habit of being least agreeable, where they are most obliged to be so. But this subject deserves a

tinct speculation, and I shall observe for a day or
o the behaviour of two or three happy pairs I am
quainted with, before I pretend to make a system
conjugal morality. I design in the first place to
a few miles out of town, and there I know where
meet one who practises all the parts of a fine
ntleman in the duty of an husband. When he
s a bachelor much business made him particularly
ligent in his habit; but now there is no young
er living so exact in the care of his person. One
e asked why he was so long washing his mouth,
d so delicate in the choice and wearing of his linen,
s answered: "Because there is a woman of merit
liged to receive me kindly, and I think it incum-
nt upon me to make her inclination go along with
r duty.'

If a man would give himself leave to think, he
uld not be so unreasonable as to expect debau-
ery and innocence could live in commerce toge-
er; or hope that flesh and blood is capable of so
ict an alliance, as that a fine woman must go on to
prove herself till she is as good and impassive as
angel, only to preserve fidelity to a brute and a
tyr. The lady who desires me for her sake to end
e of my papers with the following letter, I am
suaded, thinks such a perseverance very imprac-
able.

'HUSBAND,

'STAY more at home. I know where you
ited at seven of the clock on Thursday evening.
e colonel, whom you charged me to see no more,
in town.

T. MARTHA HOUSEWIFE.'

N° 179. TUESDAY, SEPTEMBER 25, 1711.

Centuriæ seniorum agitant expertia frugis:
Celsi prætereunt austera poemata rhamnes.
Omne tulit punctum qui miscuit utile dulci,
Lectorem delectando, pariterque monendo.
HOR. Ars Poet. v. 343.

Old age is only fond of moral truth,
Lectures too grave disgust aspiring youth;
But he who blends instruction with delight,
Wins every reader, nor in vain shall write.
P.

I MAY cast my readers under two general div
the mercurial and the saturnine. The first
gay part of my disciples, who require spe
of wit and humour: the others are those of a
solemn and sober turn, who find no pleasure
papers of morality and sound sense. The n
call every thing that is serious, stupid;
look upon every thing as impertinent
crous. Were I always grave, one half of re
would fall off from me: were I always rv
should lose the other. I make it, therefore,
deavour to find out entertainments of both
and by that means, perhaps, consult the go
both, more than I should do, did I always write
the particular taste of either. As they neither
them know what I proceed upon, the sprightly r
who takes up my paper in order to be divert
often finds himself engaged unawares in a
and profitable course of thinking; as on the c
the thoughtful man, who perhaps may hope to
something solid, and full of deep reflection,

insensibly betrayed into a fit of mirth. In a rd, the reader sits down to my entertainment ut knowing his bill of fare, and has therefore at the pleasure of hoping there may be a dish to] te.

confess, were I left to myself, I should ra- r aim at instructing than diverting; but if we will useful to the world, we must take it as we find Authors of professed severity discourage the ser part of mankind from having any thing to do i their writings. A man must have virtue in him, ore he will enter upon the reading of a Seneca or Epictetus. The very title of a moral treatise has ething in it austere and shocking to the careless inconsiderate.

'or this reason several unthinking persons fall in way, who would give no attention to lectures deli- ed with a religious seriousness or a philosophic rity. They are ensnared into sentiments of wisdom irtue when they do not think of it; and if by eans they arrive only at such a degree of con- .uon as may dispose them to listen to more ed and elaborate discourses, I shall not think my itions useless. I might likewise observe, that gloominess in which sometimes the minds of the men are involved, very often stands in need of little incitements to mirth and laughter, as are to disperse melancholy, and put our faculties in d humour. To which some will add, that the ish climate, more than any other, makes entertain- its of this nature in a manner necessary.

f what I have here said does not recommend, it at least excuse, the variety of my speculations, ould not willingly laugh but in order to instruct, I sometimes fail in this point, when my mirth s to be instructive, it shall never cease to be . A scrupulous conduct in this particular,

has, perhaps, more merit in it than the gen
readers imagine; did they know how many
occur in a point of humour, which a
in modesty suppresses; how many strokes or
present themselves, which could not fail to
the ordinary taste of mankind, but are
their birth by reason of some remote tende
they carry in them to corrupt the minds of th
read them; did they know how many g
nature are industriously avoided for fear or
injury to the reputation of another, they
apt to think kindly of those writers who endea
to make themselves diverting, without b
moral. One may apply to these authors that
in Waller:

> Poets lose half the praise they would have got;
> Were it but known what they discreetly blot.

As nothing is more easy than to be a wit, with all
above-mentioned liberties, it requires some g
invention to appear such without them.

What I have here said is not only in re
public, but with an eye to my particular corr
ent, who has sent me the following letter,
I have castrated in some places upon these
derations:

'SIR,

'HAVING lately seen your discourse up
match of grinning, I cannot forbear giving you
account of a whistling match, which, with
others, I was entertained with about three
since at the Bath. The prize was a guin to
conferred upon the ablest Whistler, that is,
who could whistle clearest, and go through his
without laughing, to which at the same time

ed by the antick postures of a merry-andrew, upon the stage and play his tricks eye or the performer. There were three ators for the ring. The first was a plough- of a very promising aspect; his features were his muscles composed in so inflexible y, t upon his first appearance every one gu or lost. The pickled herring how- the way to shake him; for upon his a country jig, this unlucky wag danced to variety of distortions and grimaces, that ountryman could not forbear smiling upon him, by that means spoiled his whistle, and lost the

The next that mounted the stage was an under- of the Bath, a person remarkable among the ior people of that place for his great wisdom, broad band *. He contracted his mouth ch gravity, and, that he might dispose his to be more serious than ordinary, began the of The Children in the Wood. He went ot part of it with good success, when on a the wit at his elbow, who had appeared rfully grave and attentive for some time, gave a touch upon the left shoulder, and stared him face with so bewitching a grin, that the relaxed his fibres into a kind of simper, and h burst out into an open laugh. The third o entered the lists was a footman, who in defiance t merry-andrew and all his arts, whistled a ch tune, and an Italian sonata, with so settled a ntenance that he bore away the prize, to the admiration of some hundreds of persons, who, v myself were present at this trial of skill. w, I humbly conceive, whatever you have

* In 1707.

determined of the grinners, the whistlers
be encouraged, not only as their art is
without distortion, but as it improves country
promotes gravity, and teaches ordinary pe
keep their countenances, if they see any
culous in their betters; besides that it see
tertainment very particularly adapted to
as it is usual for a rider to whistle to his h
he would make his water pass.

I am, SIR, &c.

POSTSCRIPT.

'After having dispatched these two points of grinning and whistling, I ho y oblige the world with some reflectio upon yaw ing, as I have seen it practised on a tweli among other Christmas gambols at the ho or very worthy gentleman, who always enter tenants at that time of the year. They ro Cheshire cheese, and begin about midi , the whole company is disposed to be drowsy. that yawns widest, and at the same time so rally as to produce the most yawns among the tators, carries home the cheese. If you subject as you ought, I question not but your will set half the kingdom a yawning, tho promise you it will never make any body

La

N° 180. WEDNESDAY, SEPT. 26, 1711.

——*Delirant reges, plectuntur Achivi.*

HOR. 1 Ep. ii. 14.

The monarch's folly makes the people rue.

P.

E following letter has so much weight and good t I cannot forbear inserting it, though it to a hardened sinner, whom I have very little reforming, viz. Lewis XIV. of France.

MR. SPECTATOR,

'AMIDST the variety of subjects of which e treated, I could wish it had fallen in your to expo the vanity of conquests. This thought y lead one to the French king, who y esteemed the greatest conqueror ur ner majesty's armies had torn from so y of his countries, and deprived him of ur of all his former victories. For my own if I were to draw his picture, I should be for him no lower than to the peace of Ryswick, the end of his triumphs, and before his re- e of fortune: and even then I should not forbear ing his ambition had been vain, and unprofit- e to himself and his people.

'As for himself, it is certain he can have gained by his conquests, if they have not rendered er of more subjects, more riches, or greater wer. What I shall be able to offer upon these ds, I resolve to submit to your consideration.

'To begin then with his increase of subjects.

From the time he came of age, and has been a
nager for himself, all the people he had acq
were such only as he had reduced by his wars,
were left in his possession by the peace; he
conquered not above one third part of Flanders,
consequently no more than one third part of
inhabitants of that province.

'About one hundred years ago the houses in
country were all numbered, and by a just com
tion the inhabitants of all sorts could not
ceed 750,000 souls. And if any man will c
the desolation by almost perpetual wars, the
rous armies that have lived almost ever
discretion upon the people, and how much or t
commerce has been removed for more security to o
places, he will have little reason to imagine
their numbers have since increased; and th
with one third part of that province that
have gained no more than one third part of
bitants, or 250,000 new subjects, even
should be supposed they were all conte
still in their native country, and transfer th
giance to a new master.

'The fertility of this province, its conv
situation for trade and commerce, its ca
furnishing employment and subsistence to
numbers, and the vast armies that have been
tained here, make it credible that the remaini
thirds of Flanders are equal to all his othe
quests; and consequently by all, he cannot
gained more than 750,000 new subjects, men,
men and children, especially if a deduction shall
made of such as have retired from the conqueror
live under their old masters.

'It is time now to set his loss a his pr
and to shew for the new subjects he
how many old ones he had lost in

he has seldom brought less
s than 200,000 fighting
ve been left in garrisons; and
the c n computation is, that of an army,
end of a campaign, without sieges or battles,
e four-fifths can be mustered of those that
o the field at the beginning of the war.
at several times, until the last peace, have
and 20 years; and if 40,000 yearly lost, or
h of his armies, are to be multiplied by 20,
t have lost less than 800,000 of his old sub-
s, all able-bodied men; a greater number
the new subjects he had acquired.

t s loss is not all. Providence seems to
eq y divided the whole mass of mankind
d rent sexes, that every woman may have
h and, and that both may equally contribute
continuance of the species. It follows then,
ror all the men that have been lost, as many
n must have lived single, and it were but cha-
to believe, they have not done all the service
y were capable of doing in their generation. In
long a course of years great part of them must
ve died, and all the rest must go off at last, with-
leaving any representatives behind. By this ac-
nt he must have lost not only 800,000 subjects,
double that number, and all the increase that
reasonably to be expected from it.

It is said in the last war there was a famine in his
dom, which swept away two millions of his peo-
e. This is hardly credible. If the loss was only
one-fifth part of that sum, it was very great. But
is no wonder there should be famine, where so
ch of the people's substance is taken away for the
s use, that they have not sufficient left to pro-
against accidents; where so many of the men
are taken from the plough to serve the king in his

wars, and a great part of the tillage is left to weaker hands of so many women and child Whatever was the loss, it must undoubtedly be pl to the account of his ambition.

'And so must also the destruction or banish of 3 or 400,000 of his reformed subjects; he c have no other reasons for valuing those lives so cheap but only to recommend himself to the big of the Spanish nation.

'How should there be industry in a country w all property is precarious? What subject will his land, that his prince may reap the whole vest? Parsimony and frugality must be stran to such a people; for will any man save to what he has reason to fear will be taken from to-morrow? And where is the encouragement marrying? Will any man think of raising child without any assurance of clothing for their backs so much as food for their bellies? And th fatal ambition, he must have lessened the numb his subjects, not only by slaughter and destruc but by preventing their very births, he has don much as was possible towards destroying poste itself.

'Is this then the great, the invincible Le This the immortal man, the *tout puissant*, or th mighty, as his flatterers have called him? Is this man that is so celebrated for his conquests? every subject he has acquired, has he not lost that were his inheritance? Are not his troops fe and those neither so well fed, or clothed, or paid they were formerly, though he has now so greater cause to exert himself? And what can the reason of all this, but that his revenue is a g deal less, his subjects are either poorer, or no many to be plundered by constant taxes for use?

'It is well for him he had found out a way to
a kingdom*; if he had gone on conquering as
ud before, his ruin had been long since finished.
brings to my mind a saying of King Pyrrhus,
had a second time beat the Romans in a
ieu battle, and was complimented by his gene-
"Yes," says he, "such another victory and I
quite undone." And since I have mentioned
yrrhus, I will end with a very good, though known
y of this ambitious madman. When he had
n the utmost fondness for his expedition against
Romans, Cyneas, his chief minister, asked him
he proposed to himself by this war? "Why,"
s Pyrrhus, "to conquer the Romans, and reduce
Italy to my obedience." "What then?" says
as. "To pass over into Sicily," says Pyrrhus,
then all the Sicilians must be our subjects."
what does your majesty intend next?" "Why
," says the king, "to conquer Carthage, and
myself master of all Africa." "And what,
s the minister, "is to be the end of all your
uuons?" "Why then," says the king, "for
rest of our lives we will sit down to good wine."
now, sir," replied Cyneas, "to better than we
e now before us? Have we not already as much
we can drink?"

'Riot and excess are not the becoming charac-
of princes; but if Pyrrhus and Lewis had de-
hed like Vitellius, they had been less hurtful to
r people.

Your humble servant,

T. PHILARITHMUS.'

* The kingdom of Spain, seized by Louis XIV. in 1701,
or his grandson, as left him by the will of Charles II. which
he enemies of France looked upon as forged, or made when
Charles was *non compos*.

Nº 181. THURSDAY, SEPTEMBER 27, 1711.

His lacrymis vitam damus, et miserescimus ultrò.
VIRG. Æn. ii. 145.

Mov'd by these tears, we pity and protect.

I AM more pleased with a letter that is fi d touches of nature than of wit. The fo n is of this kind:

'SIR,

'AMONG all the distresses wh l families, I do not remember that you e upon the marriage of children without eo of their parents. I am one of these unforu sons. I was about fifteen when I to t to choose for myself; and have ever e under the displeasure of an inexorable fa though he sees me happy in the best of n and blessed with very fine children, (prevailed upon to forgive me. He v so kind to me before this unhappy accident, that indeed it makes my breach of duty, in some measure, inexcusable; and at the same time creates in me such a tenderness towards him, that I love him above all things, and would die to be reconciled to him. I have thrown myself at his feet, and besought him with tears to pardon me; but he always pushes me away, and spurns me from him. I have written several letters to him, but he will neither open nor receive them. About two years ago I sent my little boy to him, dressed in a new apparel; but the child returned to me crying, because he said his grand-

r t see him, and had ordered him to out of his house. My mother is won over to my out dares not mention me to my father, for of provoking him. About a month ago he lay x upon his bed, and in great danger of his life: was pierced to the heart at the news, and could t forbear going to inquire after his health. My r took this opportunity of speaking in my be- : she told him, with abundance of tears, that I come to see him, that I could not speak to her for and that I should certainly break my heart he refused at that time to give me his blessing, be reconciled to me. He was so far from re- towards me, that he bid her speak no more , unless she had a mind to disturb him in his nts; for, sir, you must know that he has reputation of an honest and religious man, which es my misfortune so much the greater. God thanked he is since recovered: but his severe has given me such a blow, that I shall soon under it, unless I may be relieved by any im- ons which the reading of this in your paper make upon him.

I am, &c.'

Of all hardnesses of heart there is none so inex- ble as that of parents towards their children. n obstinate, inflexible, unforgiving temper is odi- upon all occasions; but here it is unnatural. ne love, tenderness, and compassion, which are to arise in us towards those who depend upon , is that by which the whole world of life is up- ld. The Supreme Being, by the transcendent ex- llency and goodness of his nature, extends his cy towards all his works; and because his crea- s have not such a spontaneous benevolence, and

compassion towards those who are under
and protection, he has implanted in
that supplies the place of this inhere good
have illustrated this kind of instinct in so
and have shewn how it runs through all
of brute creatures, as indeed the whole am
ation subsists by it.

This instinct in man is more general and
cumscribed than in brutes, as being enlarged by
dictates of reason and duty. For if we
ourselves attentively, we shall find that we are
only inclined to love those who descend fr
but that we bear a kind of στοργή, or natural
to every thing which relies upon us for
preservation. Dependence is a perpet
humanity, and a greater incitement to ten
pity, than any other motive whatsoever.

The man, therefore, who, notwithstandi
sion or resentment, can overcome this pov
stinct, and extinguish natural affection, de
mind even below brutality, frustrates, as mu
him lies, the great design of Providence,
out of his nature one of the most divine
that is planted in it.

Among innumerable arguments which n
brought against such an unreasonable proce
I shall only insist on one. We make it the c
tion of our forgiveness that we forgive
our very prayers we desire no more
treated by this kind of retaliation. The
fore before us seems to be what they call a
point;' the relation between the child and
being what comes nearest to that between a cre
ture and its Creator. If the father is inexo
the child who has offended, let the o
never so high a nature, how will he addr

the Supreme Being, under the tender appellation r a Father, and desire of him such a forgiveness as e himself refuses to grant?

To this I might add many other religious, as well many prudential considerations; but if the last itioned motive does not prevail, I despair of :eeding by any other, and shall therefore con- my paper with a very remarkable story, which recorded in an old chronicle published by Freher, the writers of the German history.

hart, who was secretary to Charles the Great, me exceeding popular by his behaviour in that . His great abilities gained him the favour of ter, and the esteem of the whole court. Im- the daughter of the emperor, was so pleased his person and conversation, that she fell in ove with him. As she was one of the greatest beau- of the age, Eginhart answered her with a more n equal return of passion. They stifled their es for some time, under apprehension of the consequences that might ensue. Eginhart at ength resolving to hazard all, rather than live de- prived of one whom his heart was so much set upon, conveyed himself one night into the princess's apart- nt, and knocking gently at the door, was ad- ted as a person who had something to commu- ate to her from the emperor. He was with her private most part of the night; but upon his pre- to go away about break of day, he observed there had fallen a great snow during his stay n the princess. This very much perplexed him, est the prints of his feet in the snow might make dis- coveries to the king, who often used to visit his daughter in the morning. He acquainted the Prin- cess Imma with his fears; who, after some consul- tations upon the matter, prevailed upon him to let her carry him through the snow upon her own shoul-

ders. It happened, that the emperor not ing able to sleep, was at that time up and walki in chamber, when upon looking through the ow he perceived his daughter tottering un l den, and carrying his first minister acr the s ; which she had no sooner done, but re d again with the utmost speed to her own a m The emperor was extremely troubled and ned at this accident; but resolved to speak noth of it until a proper opportunity. In the mean time, Eginhart knowing that what he had done could not be long a secret, determined to retire from court; in order to it begged the emperor that he wo pleased to dismiss him, pretending a kind of tent at his not having been rewarded for services. The emperor would not give a answer to his petition, but told him he would of it, and appointed a certain day when he w let him know his pleasure. He then called the most faithful of his counsellors, and acq them with his secretary's crime, asked them advice in so delicate an affair. They m gave their opinion, that the person coul e severely punished, who had thus dish master. Upon the whole debate, the em clared it was his opinion, that Eginhart's ment would rather increase than diminish the of his family, and that therefore he thought it most advisable to wear out the memory of the by marrying him to his daughter. Acco Eginhart was called in, and acquainted by peror, that he should no longer have any p complaining his services were not rewarded, for the Princess Imma should be given him in m with a dower suitable to her quality; which was a after performed accordingly. L.

N° 182. FRIDAY, SEPTEMBER 28, 1711.

Plus aloës quàm mellis habet ——

JUV. Sat. vi. 182.

The bitter overbalances the sweet.

all s of human life come under my observa-
reader must not make uncharitable infer-
m my speaking knowingly of that sort of
which is at present treated of. He will, I hope,
pose I know it only from the letters of correspon-
ts, two of which you shall have as follow:

'MR. SPECTATOR,

'IT is wonderful to me that among the many
mities which you have treated of, you have not
tioned that of wenching, and particularly the
ing part. I mean that it is a thing very fit
your pen, to expose the villany of the practice
deluding women. You are to know, sir, that I
self am a woman who have been one of the un-
that have fallen into this misfortune, and that
me insinuation of a very worthless fellow, who
ed others in the same manner, both before my
and since that time. I had, as soon as the rascal
me, so much indignation and resolution, as not
o go upon the town, as the phrase is, but took to
work for my living in an obscure place, out of the
wledge of all with whom I was before ac-
uainted.

'It is the ordinary practice and business of life
vith a set of idle fellows about this town, to write

letters, send messages, and form appoin
little raw unthinking girls, and leave t
session of them, without any mercy, to su
famy, poverty, and disease. Were you to rea
nauseous impertinencies which are written on
occasions, and to see the silly creatures sighing
them, it could not but be matter of mirth as w
pity. A little 'prentice girl of mine has b
some time applied to by an Irish fellow, who u
very fine, and struts in a laced coat, and is the
ration of seamstresses, who are under age in
Ever since I have had some knowledge of the
ter, I have debarred my 'prentice fr
and paper. But the other day he be
cravats of me: I went out of the shop,
mistress to put them up in a band-box in order
sent to him when his man called. When I
into the shop again, I took occasion to
away, and found in the bottom of the box
these words, "Why would you ruin a harml
ture that loves you?" then in the lid, "Th
resisting Strephon:" I searched a little
found in the rim of the box, "At ele
night come in a hackney-coach at the
street." This was enough to alarm me;
away the things, and took my measures ac
An hour or two before the appointed
mined my young lady, and found her tru
with impertinent letters and an old scroll or
ment in Latin, which her lover had sent
settlement of fifty pounds a year. An
things, there was also the best lace I
shop to make him a present for cravats.
glad of this last circumstance, because I co
conscientiously swear against him that he
ticed my servant away, and was her acco

: I procured a warrant against him ac-
y. Every thing was now prepared, and the
r nour of love approaching, I who had acted
yself in my youth the same senseless part, knew
to manage accordingly; therefore, after having
l up my maid, and not being so much unlike
in height and shape, as in a huddled way not to
r her, I delivered the bundle designed to be
l off, to her lover's man, who came with the
to receive them. Thus I followed after to
ch, where when I saw his master take them
c out, thieves! thieves! and the constable
l attendants seized my expecting lover. I
myself unobserved until I saw the crowd suf-
tly increased, and then appeared to declare the
o be mine; and had the satisfaction to see
of mode put into the round-house, with the
wares by him, to be produced in evidence
him the next morning. This matter is noto-
known to be fact; and I have been contented
ve my 'prentice, and take a year's rent of this
fied lover, not to appear farther in the matter.
some penance; but, sir, is this enough for
many of much more pernicious consequence than
rifles for which he was to have been indicted?
ld not you, and all men of any parts or honour,
things upon so right a foot, as that such a rascal
l not laugh at the imputation of what he was
guilty, and dread being accused of that for
l he was arrested?

In a word, sir, it is in the power of you, and
l as I hope you are, to make it as infamous to
o a poor creature of her honour as her clothes,
leave this to your consideration, only take leave
ich I cannot do without sighing) to remark to
u, that if this had been the sense of mankind thirty

years ago, I should have avoided a life spent in pc
verty and shame.

I am, SIR,
Your most humble servant,
ALICE THREADNEEDLE.'

'MR. SPECTATOR, Round-House, Sept. 9.

'I AM a man of pleasure about town, but b
the stupidity of a dull rogue of a justice of peac
and an insolent constable, upon the oath of an ol
harridan, am imprisoned here for theft, when I d
signed only fornication. The midnight
as he conveyed me along, had you in his
said, this would make a pure story for the
tor. I hope, sir, you won't pretend to wit, and
the part of dull rogues of business. The world
so altered of late years, that there was not a
who would knock down a watchman in my b
but I was carried off with as much triumph as
had been a pick-pocket. At this rate, there is an
of all the wit and humour in the world. The
was when all the honest whore-masters in the
bourhood would have rose against the cucko
my rescue. If fornication is to be scar
the fine things that have been writ by
wits of the last age may be burned by the c
hangman. Harkee, Mr. Spec. do not be
after having done some things pretty well, don't b
gin to write at that rate that no gentleman can
thee. Be true to love, and burn your Seneca. Yo
do not expect me to write my name from hence,
I am,

T. Your unknown humble, &c.'

N° 183. SATURDAY, SEPTEMBER 29, 1711.

Ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
Ἴδμεν δ' εὖτ' ἐθέλωμεν, ἀληθέα μυθήσασθαι.

HESIOD.

Sometimes fair truth in fiction we disguise;
Sometimes present her naked to men's eyes.

ES were the first pieces of wit that made their : in the world, and have been still highly u not only in times of the greatest simplicity, among the most polite ages of mankind. Jotham's e of the trees * is the oldest that is extant, and autiful as any which have been made since that . Nat 's fable of the poor man and his † is v more ancient than any that is ex- es the above-mentioned, and had so good ι, as to convey instruction to the ear of a without offending it, and to bring the man after u's own heart to a right sense of his guilt and his y. We find Æsop in the most distant ages of reece; and if we look into the very beginnings of commonwealth of Rome ‡, we see a mutiny among common people appeased by a fable of the belly the limbs, which was indeed very proper to gain e attention of an incensed rabble, at a time when perhaps they would have torn to pieces any man who had preached the same doctrine to them in an open and direct manner. As fables took their birth in the very infancy of learning, they never flourished more than when learning was at its greatest height. To

* Judges ix. 8—15. † 2 Sam. xii. 1—4.
‡ Liv. Hist. lib. ii. sect. 32, &c. Florus, lib. i. c. 23.

justify this assertion, I shall put my reader in mind of Horace, the greatest wit and critic in the Augustan age; and of Boileau, the most correct poet among the moderns; not to mention La Fontaine, who by this way of writing is come more into vogue than any other author of our times.

The fables I have here mentioned are r d: gether upon brutes and vegetables, with so or our own species mixt among them, when the ral hath so required. But besides this kind of there is another in which the actors are s, virtues, vices, and other imaginary persons or like nature. Some of the ancient critics will it, that the Iliad and Odyssey of Homer are of this nature; and that the several names of s and heroes are nothing else but the affections or mind in a visible shape and character. Tl tell us, that Achilles, in the first Iliad, repr anger, or the irascible part of human nature; upon drawing his sword against his superior in a assembly, Pallas is only another name for re which checks and advises him upon that oc and at her first appearance touches him upon head, that part of the man being looked upon as seat of reason. And thus of the rest of the p As for the Odyssey, I think it is plain t considered it as one of these allegorical by the moral which he has given us of several it. The greatest Italian wits have appli selves to the writing of this latter kind or s. Spenser's Fairy-Queen is one continued series of them from the beginning to the end of that admirable work. If we look into the finest prose-authors of antiquity, such as Cicero, Plato, Xenophon, and many others, we shall find that this was likewise their favourite kind of fable. I shall only farther observe upon it, that the first of this sort that made

considerable figure in the world was that of Hercules meeting with Pleasure and Virtue: which was inted by Prodicus, who lived before Socrates, and me first dawnings of philosophy. He used to trathrough Greece by virtue of this fable, which ocured him a kind reception in all the market-towns, ere he never failed telling it as soon as he had hered an audience about him.

After this short preface, which I have made up of m materials as my memory does at present suggest me, before I present my reader with a fable of kind, which I design as the entertainment of the sent paper, I must in a few words open the occaof it.

m the account which Plato gives us of the conversation and behaviour of Socrates, the morning he was die, he tells the following circumstance:

When Socrates 'his' fetters were knocked off (as was usual to be done on the day that the condemned person was to be executed) being seated in the midst of his disciples, and laying one of his legs over the other, in a very unconcerned posture, he began to rub it where it had been galled by the iron; and whether it was to shew the indifference with which he entertained the thoughts of his approaching death, or (after his usual manner) to take every occasion of philosophizing upon some useful subject, he observed the pleasure of that sensation which now arose in those very parts of his leg, that just before had been so much pained by the fetter. Upon this he reflected on the nature of pleasure and pain in general, and how constantly they succeed one another. To this he added, that if a man of a good genius for a fable were to represent the nature of pleasure and pain in that way of writing, he would probably join them together after such a manner, that it would be

impossible for the one to come into any place with
out being followed by the other.

It is possible, that if Plato had tho it it
at such a time to describe Socrates lau
a discourse which was not of a piece wi
ness of the day, he would have enlarged
hint, and have drawn it out into some b
gory or fable. But since he has not done it,
attempt to write one myself in the spirit
vine author.

'There were two families which from t
ning of the world were as opposite to each
light and darkness. The one of them lived
ven, and the other in hell. The youngest de
of the first family was Pleasure, who was t
ter of Happiness, who was the child of
was the offspring of the Gods. These, as
fore, had their habitation in heaven. The
of the opposite family was Pain, who was the
Misery, who was the child of Vice, who
spring of the Furies. The habitation of t
beings was in hell.

'The middle station of nature between t
opposite extremes was the earth, which
bited by creatures of a middle kind, neither so vi
ous as the one, nor so vicious as the other,
taking of the good and bad qualities of t
opposite families. Jupiter considering that
cies, commonly called man, was too virtu
miserable, and too vicious to be happy;
might make a distinction between the good
bad, ordered the two youngest of the
tioned families, Pleasure, who was the
Happiness, and Pain, who was the son or
meet one another upon this part of nature

he half-way between them, having promised to
e it upon them both, provided they could agree
the division of it, so as to share mankind be-
them.

easure and Pain were no sooner met in their
h tation, but they immediately agreed upon
p t, that Pleasure should take possession of
virtuous, and Pain of the vicious part of that
s which was given up to them. But upon
ning to which of them any individual they met
belonged, they found each of them had a right
; for that, contrary to what they had seen in
old places of residence, there was no person so
ous who had not some good in him, nor any per-
so virtuous who had not in him some evil. The
of it is, they generally found upon search, that
e most vicious man Pleasure might lay claim to
hundredth part, and that in the most virtuous
Pain might come in for at least two thirds.
s they saw would occasion endless disputes be-
them, unless they could come to some accom-
on. To this end there was a marriage pro-
between them, and at length concluded. By
it is that we find Pleasure and Pain are
constant yoke-fellows, and that they either make
visits together, or are never far asunder. If
comes into a heart he is quickly followed by Plea-
; and if Pleasure enters, you may be sure Pain
t far off.

But notwithstanding this marriage was very con-
nt for the two parties, it did not seem to an-
r the intention of Jupiter in sending them among
nd. To remedy therefore this inconvenience,
was stipulated between them by article, and con-
d by the consent of each family, that notwith-
ing they here possessed the species indiffer-
y; upon the death of every single person, if he

was found to have in him a certain
evil, he should be dispatched into the
gions by a passport from Pain, there to
Misery, Vice, and the Furies. Or on the
he had in him a certain proportion of
be dispatched into heaven by a
sure, there to dwell with Happiness,
Gods.'

N° 184. MONDAY, OCTOBER 1, 1711.

——*Opere in longo fas est obrepere somnum.*
HOR. Ars Poet. v.

——Who labours long, may be allowed sleep.

WHEN a man has discovered a new
mour, it often carries him much farther
pected from it. My correspondents
give them, and pursue it into
never thought of at my first
been the fate of my paper on the
which has already produced a second paper
rallel subjects, and brought me the
by the last post. I shall not premise any
farther, than that it is built on matter of
as follows:

'SIR,

'YOU have already obliged the world with a discourse upon grinning, and have since proceeded to whistling, from whence you at length came to yawning; from this, I think, you may make a very

transition to sleeping. I therefore recom- you for the subject of a paper the following , which about two months ago was every body's hands, and may be seen with ons in the Daily Courant of August the

NICHOLAS HART, who slept last year in St. w's hospital, intends to sleep this year at ock and Bottle in Little-Britain."

since enquired into the matter of fact, I me above-mentioned Nicholas Hart is every with a periodical fit of sleeping, which upon the fifth of August, and ends on the the same month: That

the first of that month he grew dull;
the second, appeared drowsy;
the third, fell a yawning;
the fourth, began to nod;
the fifth, dropped asleep;
sixth, was heard to snore;
ne seventh, turned himself in his bed;
the eighth, recovered his former posture;
the ninth, fell a stretching;
he tenth about midnight, awaked;
he eleventh in the morning, called for a little er.

his account I have extracted out of the journal sleeping worthy, as it has been faithfully by a gentleman of Lincoln's-inn, who has un- to be his historiographer. I have sent it not only as it represents the actions of Ni- Hart, but as it seems a very natural picture of re of many an honest English gentleman, whose le history very often consists of yawning, nod-

ding, stretching, turning, sleeping, d i
the like extraordinary particulars. I qu
tion, sir, that, if you pleased, you could
vertisement not unlike the above-mentioned, or
veral men of figure; that Mr. John Suc
gentleman, or Thomas Such-a-one, esq
slept in the country last summer, intends to
town this winter. The worst of it is,
drowsy part of our species is chiefly made up of
honest gentlemen, who live quietly amo
neighbours, without ever disturbing the public
They are drones without stings. I cou
wish, that several turbulent, restless,
rits, would for a while change places with
good men, and enter themselves into Nicholas
fraternity. Could one but lay asleep a few
heads which I could name, from the first of
vember next to the first of May ensuing *, I
not but it would very much redound to the
particular persons, as well as to the benefit of
public.

'But to return to Nicholas Hart: I be
you will think it a very extraordinary cir
for a man to gain his livelihood by sleep
rest should procure a man sustenance as w
dustry; yet so it is, that Nicholas got
enough to support himself for a twelvemonth. I
likewise informed that he has this year had a
comfortable nap. The poets value themselves
much for sleeping on Parnassus, but I never he
they got a groat by it. On the contrary, our fri
Nicholas gets more by sleeping than he could
working, and may be more properly said, than
Homer was, to have had golden dreams. Ju
indeed mentions a drowsy husband who

* The time in which the parliament usually sits.

by ri but then he is represented to have
w common people call a dog's sleep;
was real, his wife was awake, and
r business. Your pen, which loves to mo-
upon all subjects, may raise something, me-
, on this circumstance also, and point out to
se sets of men, who, instead of growing rich
honest industry, recommend themselves to the
rs of the great, by making themselves agree-
anions in the participations of luxury and

further acquaint you, sir, that one of the
em it pens in Grub-street is now employed
ng dream of this miraculous sleeper,
ar will be of a more than ordinary length,
must contain all the particulars that are sup-
l to have passed in his imagination during so
a sleep. He is said to have gone already
three days and three nights of it, and to
e c orised in them the most remarkable pas-
of the four first empires of the world. If he
keep free from party-strokes, his work may be
e; but this I much doubt, having been in-
d by one of his friends and confidants, that he
some things of Nimrod with too great

I am ever, SIR,' &c.

L.

N° 185. TUESDAY, OCTOBER 2, 1711.

—— Tantæne animis cœlestibus iræ?
VIRG. Æn. I. 11.

And dwells such fury in celestial breasts?

THERE is nothing in which men more deceive th
selves than in what the world calls zeal. Th
so many passions which hide themselves
and so many mischiefs arising from it,
have gone so far as to say it would have been for
benefit of mankind if it had never been reckoned
the catalogue of virtues. It is certain, where it
once laudable and prudential, it is an hund
criminal and erroneous; nor can it be otherw
we consider that it operates with equal
all religions, however opposite they may be to
another, and in all the sub-divisions of each r
in particular.

We are told by some of the Jewish
the first murder was occasioned by a re
troversy; and if we had the whole history
from the days of Cain to our own times, we sh
it filled with so many scenes of slaughter a
shed, as would make a wise man very
he suffers himself to be actuated by such a
when it only regards matters of opinion
lation.

I would have every zealous man examine
thoroughly, and, I believe, he will often f
what he calls a zeal for his religion, is either
interest, or ill-nature. A man, who
another in opinion, sets himself above him
judgment, and in several particulars pret

r person. This is a great provocation to the proud
an, and gives a very keen edge to what he calls his
And that this is the case very often, we may
ve from the behaviour of some of the most
ious for orthodoxy, who have often great friend-
and intimacies with vicious immoral men, pro-
ed they do but agree with them in the same
ne of belief. The reason is, because the vi-
believer gives the precedency to the virtuous
and allows the good Christian to be the wor-
person, at the same time that he cannot come
o his perfection. This we find exemplified in
trite passage which we see quoted in almost
y system of ethics, though upon another occa-

——— *Video meliora proboque,*
Deteriora sequor ———

OVID. Met. vii. 20.

I see the right, and I approve it too;
Condemn the wrong, and yet the wrong pursue.

TATE.

the contrary, it is certain, if our zeal were true
genuine, we should be much more angry with a
than a heretic; since there are several cases
n may excuse the latter before his great Judge,
one which can excuse the former.
nterest is likewise a great inflamer, and sets a man
| secution under the colour of zeal. For this
n we find none are so forward to promote the
worship by fire and sword, as those who find
r present account in it. But I shall extend the
l interest to a larger meaning than what is gene-
given it, as it relates to our spiritual safety and
e, as well as to our temporal. A man is glad
gain numbers on his side, as they serve to strengthhim in his private opinions. Every proselyte

is like a new argument for the establishment of faith. It makes him believe that his principles conviction with them, and are the more likely to true, when he finds they are conformable to the son of others, as well as to his own. And that temper of mind deludes a man very often into opinion of his zeal, may appear from the com behaviour of the atheist, who maintains and spe his opinions with as much heat as those who lieve they do it only out of a passion for G glory.

Ill-nature is another dreadful imitator of Many a good man may have a natural rancour malice in his heart, which has been in some mea quelled and subdued by religion; but if it finds pretence of breaking out, which does not seem him inconsistent with the duties of a Christi throws off all restraint, and rages in full fury. is, therefore, a great ease to a malicious man, making him believe he does God service, whil is gratifying the bent of a perverse revengeful t per. For this reason we find, that most of massacres and devastations which have been in world, have taken their rise from a furious pretex zeal.

I love to see a man zealous in a good matter, especially when his zeal shews itself for advan morality, and promoting the happiness of mank But when I find the instruments he works with racks and gibbets, gallies and dungeons: when imprisons mens' persons, confiscates their est ruins their families, and burns the body to save soul, I cannot stick to pronounce of such a one, (whatever he may think of his faith and religion) faith is vain, and his religion unprofitable.

After having treated of these false zealots in gion, I cannot forbear mentioning a monstrous

men, who one would not think had any exist-
a nature, were they not to be met with in or-
conversation, I mean the zealots in atheism.
would fancy that these men, though they fall
in every other respect, of those who make a
ion of religion, would at least outshine them
particular, and be exempt from that single
which seems to grow out of the imprudent fer-
of religion. But so it is, that infidelity is pro-
d with as much fierceness and contention,
and indignation, as if the safety of mankind
ed upon it. There is something so ridicu-
nd perverse in this kind of zealots, that one
ot know how to set them out in their proper
. They are a sort of gamesters who are
ly upon the fret, though they play for no-
They are perpetually teazing their friends
e over to them, though at the same time they
hat neither of them shall get any thing by the
. In short, the zeal of spreading atheism is,
ble, more absurd than atheism itself.

: I have mentioned this unaccountable zeal
ppears in atheists and infidels, I must farther
, that they are likewise in a most particular
possessed with the spirit of bigotry. They are
l to opinions full of contradiction and impos-
and at the same time look upon the smallest
y in an article of faith as a sufficient reason
ecting it. Notions that fall in with the com-
ason of mankind, that are conformable to the
of all ages, and all nations, not to mention
ndency for promoting the happiness of socie-
of particular persons, are exploded as errors
ejudices; and schemes erected in their stead
e altogether monstrous and irrational, and
the most extravagant credulity to embrace
I would fain ask one of these bigotted infi-

dels, supposing all the great points of atl
the casual or eternal formation of the worm,
materiality of a thinking substance, the mortality
the soul, the fortuitous organization of the body,
motions and gravitation of matter, with the
particulars, were laid together and formed into
kind of creed, according to the opinions of the m
celebrated atheists; I say, supposing such a cr
as this were formed, and imposed upon any
people in the world, whether it would not re
an infinitely greater measure of faith, than any
of articles which they so violently oppose. Let
therefore advise this generation of wranglers,
their own and for the public good, to act at leas
consistently with themselves, as not to burn
zeal for irreligion, and with bigotry for nonsense.

C

N° 186. WEDNESDAY, OCTOBER 3, 171

Cœlum ipsum petimus stultitiâ ——

HOR. 3 Od. 1. 3

High Heaven itself our impious rage assails.

P.

UPON my return to my lodgings last ni t, I f
a letter from my worthy friend the clergy , w
I have given some account of in my for
He tells me in it that he was particularly p
with the latter part of my yesterday's speci
and at the same time inclosed the followi
which he desires me to publish as the seq of
discourse. It consists partly of uncommon

and partly of such as have been already used, / set in a stronger light.

A believer may be excused by the most hard- ed atheist for endeavouring to make him a con- t, because he does it with an eye to both their . The atheist is inexcusable who tries to over a believer, because he does not propose uoing himself or the believer any good by such a ersion.

The prospect of a future state is the secret com- t and refreshment of my soul; it is that which s nature look gay about me; it doubles all my asures, and supports me under all my afflictions. n look at disappointments and misfortunes, pain l sickness, death itself, and what is worse than , the loss of those who are dearest to me, with erence, so long as I keep in view the pleasures rnity, and the state of being in which there be no fears nor apprehensions, pains nor sor- sickness nor separation. Why will any man so impertinently officious as to tell me all this is y fancy and delusion? Is there any merit in be- the messenger of ill news? If it is a dream, let enjoy it, since it makes me both the happier and ter man.

I must confess I do not know how to trust a who believes neither heaven nor hell, or in er words, a future state of rewards and punish- nts. Not only natural self-love, but reason di- us to promote our own interests above all . It can never be for the interest of a be- er to do me a mischief, because he is sure upon balance of accounts to find himself a loser by it. the contrary, if he considers his own welfare in behaviour towards me, it will lead him to do me the good he can, and at the same time restrain from doing me any injury. An unbeliever does

not act like a reasonable creature, if he favours contrary to his present interest, or does not disti me when it turns to his present advantage. Hon and good-nature may indeed tie up his han as these would be very much strengthened by r and principle, so without them they are only stincts, or wavering unsettled notions, which rest no foundation.

'Infidelity has been attacked with so good succ of late years, that it is driven out of all its c works. The atheist has not found his post and is therefore retired into deism, and a pe of revealed religion only. But the truth it the greatest number of this set of men : th who, for want of a virtuous education, or exa the grounds of religion, know so very lit or matter in question, that their infidelity is out a ther term for their ignorance.

'As folly and inconsiderateness are the foun tions of infidelity, the great pillars and supports it are either a vanity of appearing wiser t rest of mankind, or an ostentation of ca despising the terrors of another world, w can so great an influence on what they call w er or an aversion to a belief that must cut them on m many of those pleasures they propose to themsel and fill them with remorse for many of those th have already tasted.

'The great received articles of the Christian r gion have been so clearly proved, from the aut rity of that divine revelation in which they delivered, that it is impossible for those who h ears to hear, and eyes to see, not to be convinced them. But were it possible for any thing in Christian faith to be erroneous, I can find no consequences in adhering to it. The great po of the incarnation and sufferings of our Saviour

ce turally such habits of virtue in the mind of
nat, I say, supposing it were possible for us to
e staken in them, the infidel himself must at
t allow that no other system of religion could so
lly contribute to the heightening of morality.
. y give us great ideas of the dignity of human
ure, and of the love which the Supreme Being
ears to his creatures, and consequently engage us
he h est acts of duty towards our Creator, our
ı , and ourselves. How many noble argu-
ı St. Paul raised from the chief articles of
· religion, for the advancing of morality in its
e great branches! To give a single example in
ı kind. What can be a stronger motive to a firm
and reliance on the mercies of our Maker, than
giving us his Son to suffer for us? What can
ke us love and esteem even the most inconsiderable
ı mankind more than the thought that Christ died
him? Or what dispose us to set a stricter guard
n the purity of our own hearts, than our being
mbers of Christ, and a part of the society of
rnich that immaculate person is the head? But
se are only a specimen of those admirable inforce-
ıts of morality, which the apostle has drawn from
history of our blessed Saviour.

· If our modern infidels considered these matters
rith that candour and seriousness which they de-
erve, we should not see them act with such a spirit
ıf bitterness, arrogance, and malice. They would
be raising such insignificant cavils, doubts, and
·uples, as may be started against every thing that
ı not capable of mathematical demonstration; in
ırder to unsettle the mind of the ignorant, disturb
he public peace, subvert morality, and throw all
hings into confusion and disorder. If none of these
eflections can have any influence on them, there is
ne that perhaps may, because it is adapted to their

vanity, by which they seem to be guided ch mo
than their reason. I would therefore e the
consider, that the wisest and best of
of the world, have been those who liv up to
religion of their country, when they not
it opposite to morality, and to the b ts in
had of the divine nature. Pythago s t
directs us to worship the gods "as it or ed
law," for that is the most natura e eta
of the precept. Socrates, who was
nowned among the heathens both for w m
virtue, in his last moments desires his fri s to o
a cock to Æsculapius: doubtless out of a su
deference to the established worship of his c
Xenophon tells us, that his prince (whom he
forth as a pattern of perfection) when he fo
death approaching, offered sacrifices on
tains to the Persian Jupiter, and the Sun, "acco
ing to the custom of the Persians;" for those are
words of the historian*. Nay, the Epicureans a
atomical philosophers shewed a very remarkable
desty in this particular; for though the b o
God was entirely repugnant to their f
tural philosophy, they contented th es w
denial of a Providence, asserting at the
existence of gods in general; because they
shock the common belief of mankind,
of their country.'

* Xenoph. Cyropæd. Lib. 8. p. 500. Ed. Hutchins. 1747.

N° 187. THURSDAY, OCTOBER 4, 1711.

——— Miseri quibus
Intentata nites ———
HOR. 1 Od. v. 12.

Ah wretched they! whom Pyrrha's smile
And unsuspected arts beguile!
DUNCOMBE.

THE intelligence given by this correspondent is so rtant and useful, in order to avoid the persons e speaks of, that I shall insert his letter at length.

'MR. SPECTATOR,

'I DO not know that you have ever touched a certain species of women, whom we ordina- v jilts. You cannot possibly go upon a more l work, than the consideration of these danger- animals. The coquette is indeed one degree to- ds the jilt; but the heart of the former is bent n admiring herself, and giving false hopes to her ers; but the latter is not contented to be ex- ly amiable, but she must add to that advantage n delight in being a torment to others. Thus hen ner lover is in the full expectation of success, jilt shall meet him with a sudden indifference, and ration in her face at his being surprised that he re ved like a stranger, and a cast of her head an- er way with a pleasant scorn of the fellow's inso- ence. It is very probable the lover goes home ut- erly astonished and dejected, sits down to his 'scru- toire, sends her word in the most abject terms, that e knows not what he has done, that all which was desirable in this life is so suddenly vanished from

him, that the charmer of his soul should wi
the vital heat from the heart which pants for
He continues a mournful absence for some
pining in secret, and out of humour with all t
which he meets with. At length he takes a
tion to try his fate, and explain with her r
upon her unaccountable carriage. He walks
her apartment, with a thousand inquietudes
doubts in what manner he shall meet the fi
of her eye; when upon his first appearance
towards him, wonders where he has been, ac
him of his absence, and treats him with a famil
as surprising as her former coldness. This
correspondence continues until the lady observe
lover grows happy in it, and then she interru
with some new inconsistency of behaviour. F
I just now said) the happiness of a jilt consist
in the power of making others uneasy. But s
the folly of this sect of women, that they ca
this pretty skittish behaviour, until they
charms left to render it supportable. Co
used to torment all who conversed with her
false glances, and little heedless unguarded
that were to betray some inclination tow
man she would insnare, finds at present all
tempts that way unregarded; and is obliged
dulge the jilt in her constitution, by laying ar
plots, writing perplexing letters from unk
hands, and making all the young fellows
with her, until they find out who she is.
as before she gave torment by disguising h
clination, she now is obliged to do it by hid
person.

'As for my own part, Mr. Spectator, it
my unhappy fate to be jilted from my yo
ward; and as my taste has been very much

having intelligence with women of
ıe life has passed away in a series of
s. I shall, for the benefit of the present
nen, give some account of my loves. I
her you have ever heard of the famous
n called Kitty. This creature (for I
upon myself) was my mistress in
en keeping was in fashion. Kitty, under
arance of being wild, thoughtless, and irre-
all her words and actions, concealed the
ed jilt of her time. Her negligence
a charm in it like that of chastity, and
es seemed as great a merit, as the con-
tnem. The air she gave herself was that
girl, and whenever I talked to her with
or fondness, she would immediately snatch
riwig, try it upon herself in the glass,
a-kimbow, draw my sword, and make
wall, take off my cravat, and seize it
some other use of the lace, or run into some
ccountable rompishness, until the time I
nted to pass away with her was over. I
ıer full of pleasure at the reflection that
ıne keeping of so much beauty in a woman,
she was too heedless to please me, was also
tentive to form a design to wrong me.
I divert every hour that hung heavy upon
ıne company of this creature, whom I looked
neither guilty nor innocent, but could laugh
f for my unaccountable pleasure in an ex-
upon her, until in the end it appeared my
insensible was with child by my footman.
ıis accident roused me into a disdain against
ti women, under what appearance soever
ıneir insincerity, and I resolved after that
o converse with none but those who lived
the rules of decency and honour. To this

end I formed myself into a more regular turn of b
haviour, and began to make visits, frequent
blies, and lead out ladies from the th res, v
the other insignificant duties which the p
vants of the fair place themselves in c
ness to perform. In a very little time, (mav
tiful fortune,) fathers and mothers began to n
me as a good match, and I found easy
into the best families in town to observe
ters; but I, who was born to follow rair wo
purpose, have by the force of my ill
application to three jilts successively.

'Hyæna is one of those who form elves
a melancholy and indolent air, and
gain admirers from their inattention to ar
them. Hyæna can loll in her coach, with
thing so fixed in her countenance, that it
sible to conceive her meditation is employed
her dress and her charms in that posture. If
not too coarse a simile, I should say, Hyæna, in
figure she affects to appear in, is a spider in
midst of a cobweb, that is sure to destroy every
that approaches it. The net Hyæna throws
fine, that you are taken in it before you can ob
any part of her work. I attempted her for a
and weary season, but I found her passion w
farther than to be admired; and she is of
reasonable temper, as not to value the in
of her lovers, provided she can boast she on
their addresses.

'Biblis was the second I aimed at,
lay in purchasing the adorers of others,
rejoicing in their love itself.
mistress, but every woman's rival. As so
found this, I fell in love with Chloe,
present pleasure and torment. I have to
danced with her, and fought for

in the sight and expectation of the whole
wn these three years, and thought myself near the
of my wishes; when the other day she called
into her closet, and told me, with a very grave
, that she was a woman of honour, and scorned
deceive a man who loved her with so much sin-
ity as she saw I did, and therefore she must inform
that she was by nature the most inconstant crea-
breathing, and begged of me not to marry her:
insisted upon it, I should; but that she was
fallen in love with another. What to do or say
w not, but desire you to inform me, and you
infinitely oblige,

SIR,
Your humble servant,
CHARLES YELLOW.'

ADVERTISEMENT.

Sly, haberdasher of hats, at the corner of Devereux-
, in the Strand, gives notice, that he has prepared very
hats, rubbers, and brushes for the use of young trades-
n the last year of apprenticeship, at reasonable rates.
T.

N° 188. FRIDAY, OCTOBER 5, 1711.

Lætus sum laudari à te laudato viro.
TULL.

It gives me pleasure to be praised by you, whom all men praise.

He is a very unhappy man who sets his heart upon being admired by the multitude, or affects a general and undistinguishing applause among men. What

pious men call the testimony of a good c
should be the measure of our ambition in this
that is to say, a man of spirit should contem
praise of the ignorant, and like being applaude
nothing but what he knows in his own heart
serves. Besides which, the character of the pe
who commends you is to be considered, before
set a value upon his esteem. The praise of an
norant man is only good-will, and you should re
his kindness as he is a good neighbour in soc
and not as a good judge of your actions in
of fame and reputation. The satirist said very
of popular praise and acclamations, 'Give the
ers and cobblers their presents again, and lea
live of yourself*.' It is an argument of a loose
ungoverned mind to be affected with the pr
cuous approbation of the generality of
and a man of virtue should be too delicate
coarse an appetite of fame. Men of honour sh
endeavour only to please the worthy, and the
of merit should desire to be tried only by his p
I thought it a noble sentiment which I heard y
day uttered in conversation: 'I know,' said a
tleman, 'a way to be greater than any man.
has worth in him, I can rejoice in his
me; and that satisfaction is a greater act
in me, than any in him which can possibly
to me.' This thought could proceed but fro
candid and generous spirit; and the approbati
such minds is what may be esteemed true pra
for with the common race of men there is not
commendable but what they themselves may
to be partakers of, and arrive at; but the m
truly glorious is, when the mind is set rather t

* ——— *Tollat sua munera cerdo:*
Tecum habita.—

PERS. Sat. iv. 51.

th gs laudable, than to purchase reputation. Where re is that sincerity as the foundation of a good , the kind opinion of virtuous men will be an ought, but a necessary consequence. The Lace- onians, though a plain people, and no pretenders lo politeness, had a certain delicacy in their sense of glory, and sacrificed to the Muses when they entered upon any great enterprise. They would have the commemoration of their actions be transmitted by the purest and most untainted memorialists. The din which attends victories and public triumphs, is by far less eligible than the recital of the actions of great men by honest and wise historians. It is a frivolous pleasure to be the admiration of gaping crowds; but to have the approbation of a good man in the cool reflections of his closet, is a gratification worthy an heroic spirit. The applause of the crowd makes the head giddy, but the attestation of a reasonable man makes the heart glad.

What makes the love of popular or general praise still more ridiculous, is, that it is usually given for circumstances which are foreign to the persons admired. Thus they are the ordinary attendants on power and riches, which may be taken out of one man's hands, and put into another's. The application only, and not the possession, makes those outward things honourable. The vulgar and men of sense agree in admiring men for having what they themselves would rather be possessed of; the wise man applauds him whom he thinks most virtuous, the rest of the world him who is most wealthy.

When a man is in this way of thinking, I do not know what can occur to one more monstrous, than to see persons of ingenuity address their services and performances to men no way addicted to liberal arts. In these cases, the praise on one hand, and the patronage on the other, are equally the objects

of ridicule. Dedications to ignorant men ar surd as any of the speeches of Bulfinch in th Such an address one is apt to translate int words; and when the different parties are tho considered, the panegyric generally implies n than if the author should say to the patron ery good lord, you and I can never underst another; therefore I humbly desire we may mate friends for the future.'

The rich may as well ask to borrow of th as the man of virtue or merit hope for additio character from any but such as himself. I commends another engages so much of his ow tation as he gives to that person commended; that has nothing laudable in himself is not of to be such a surety. The wise Phocion was sible how dangerous it was to be touched wi the multitude approved, that upon a genera mation made when he was making an orat turned to an intelligent friend who stood ne and asked in a surprised manner, 'What slip made?'

I shall conclude this paper with a bi wl fallen into my hands, and was written to a a gentleman whom she had highly commended author of it had formerly been her lover. V possibility of commerce between them on the of love was cut off, she spoke so handsomely as to give occasion to this letter.

'MADAM,

'I SHOULD be insensible to a stupid could forbear making you my acknowledgm your late mention of me with so much appla is, I think, your fate to give me new sentim you formerly inspired me with the true sense

do you now with the true sense of glory. As had the least part in the passion I heretofore ed towards you, so has vanity no share in the glory to which you have now raised me. Innocence, wledge, beauty, virtue, sincerity, and discretion, constant ornaments of her who has said this . Fame is a babbler, but I have arrived at the glory in this world, the commendation of the deserving person in it.' T.

No 189. SATURDAY, OCTOBER 6, 1711.

——— *Patriæ pietatis imago.*
VIRG. Æn. x. 824.

An image of paternal tenderness.

THE following letter being written to my bookseller, n a subject of which I treated some time since, publish it in this paper, together with the letter that was inclosed in it.

'MR. BUCKLEY,

'MR. SPECTATOR having of late descanted pon the cruelty of parents to their children, I have een induced (at the request of several of Mr. Spectator's admirers) to inclose this letter, which I assure ou is the original from a father to his own son, notwithstanding the latter gave but little or no provocation. It would be wonderfully obliging to the orld, if Mr. Spectator would give us his opinion of in some of his speculations, and particularly to Mr. Buckley)

Your humble servant.'

'SIRRAH!

'You are a saucy audacious and l
fool and mad, and I care not a farthi w ther
comply or no; that does not raze ou
sions of your insolence, going about ram ar
and the next day to solicit my favour,
inconsistencies, such as discover thy re
praved. To be brief, I never desire to see
face; and, sirrah, if you go to the workho ,
no disgrace to me for you to be support
and if you starve in the streets, I'll never give
thing underhand in your behalf. If I have any
of your scribbling nonsense, I'll break your head
first time I set sight on you. You are a stubb
beast; is this your gratitude for my giving you
ney? You rogue, I'll better your judgment,
give you a greater sense of your duty to (I regre
say) your father, &c.

'P. S. It's prudence for you to keep out of
sight; for to reproach me, that might overc
right, on the outside of your letter, I shall give
a great knock on the skull for it.'

Was there ever such an image of paternal ten
ness! It was usual among some of the Greek
make their slaves drink to excess, and then ex
them to their children, who by that means conc
an early aversion to a vice which makes men ap
so monstrous and irrational. I have expos
picture of an unnatural father with the same
tion, that its deformity may deter others from u
semblance. If the reader has a mind to see a
ther of the same stamp represented in the m
quisite strokes of humour, he may meet with

one of the finest comedies that ever appeared upon the English stage: I mean the part of Sir Sampson in Love for Love.

I must not however engage myself blindly on the side of the son, to whom the fond letter above-written was directed. His father calls him a 'saucy and audacious rascal' in the first line, and I am afraid upon examination he will prove but an ungracious youth. 'To go about railing' at his father, and to find no other place but 'the outside of his letter' to tell him 'that might overcomes right'—if it does not discover 'his reason to be depraved,' and 'that he is either fool or mad,' as the choleric old gentleman tells him, we may at least allow that the father will do very well in endeavouring to 'better his judgment, and give him a greater sense of his duty.' But whether this may be brought about by breaking his head,' or 'giving him a great knock on the skull,' ought, I think, to be well considered. Upon the whole, I wish the father has not met with his match, and that he may not be as equally paired with a son, as the mother in Virgil:

> ——— *Crudelis tu quoque mater:*
> *Crudelis mater magis, an puer improbus ille?*
> *Improbus ille puer, crudelis tu quoque mater.*
>
> ECL. viii. 49.

> O barbarous mother thirsting to destroy!
> More cruel was the mother or the boy?
> Both, both alike delighted to destroy,
> Th' unnatural mother, and the ruthless boy.
>
> WARTON.

Or like the crow and her egg in the Greek proverb:

> Κακὸν κόρακος κακὸν ὠόν.
>
> Bad the crow, bad the egg.

I must here take notice of a letter I received from an unknown correspondent, subject of my paper, upon which the fol ter is likewise founded. The writer of it very much concerned lest that paper should see give encouragement to the disobedience of c towards their parents; but if the writer of take the pains to read it over ag dare say his apprehensions will reconciliation are all the penitent ter re and all that I contend for in her beh and case I may use the saying of an emi it wit, upon some great men's pr him forgi daughter who had married them he could refuse noth to ir ms that he would have them remember there ference between giving and forgiving.

I must confess, in all controversies betwe rents and their children, I am naturally prej in favour of the former. The obligations o side can never be acquitted, and I think it of the greatest reflections upon human nature paternal instinct should be a stronger motive t than filial gratitude; that the receiving of fa should be a less inducement to a good-will, t ness, and commiseration, than the conferring of and that the taking care of any person should the child or dependant more to the parent or factor, than the parent or benefactor to the or dependant; yet so it happens, that for one parent we meet with a thousand undutiful chi This is, indeed, wonderfully contrived (as I hav merly observed) for the support of every i cies; but at the same time that it shews dom of the Creator, it discovers the imperfecti degeneracy of the creature.

bedience of children to their parents is the
all government, and set forth as the measure
bedience which we owe to those whom Pro-
l over us.

Le C ote, if I am not mistaken, who
want or duty in this particular is pu-
the Chinese, insomuch that if a son
m to kill, or so much as to strike his
only the criminal, but his whole family
rooted out, nay, the inhabitants of the
he lived would be put to the sword,
e itself would be razed to the ground,
ations sown with salt. For, say they,
nave been an utter depravation of man-
or society of people who could have
them so horrid an offender. To this
age out of the first book of Hero-
nistorian, in his account of the Persian
religion, tells us, it is their opinion that
killed his father, or that it is possible
should be in nature; but that if any
uld ever happen, they conclude that
d son must have been illegitimate, supposi-
begotten in adultery. Their opinion in
lar ws sufficiently what a notion they
undutifulness in general.

L.

N° 190. MONDAY, OCTOBER 8, 1711

Servitus crescit nova ———

HOR. 2 Od.

A slavery to former times unknown.

SINCE I made some reflections upon the gene ligence used in the case of regard towards or in other words, since I talked of w have had epistles upon that subject, which I the present entertainment, insert as they me.

'MR. SPECTATOR,

'As your speculations are not co any part of human life, but concern the well as the good, I must desire your favo ceptance of what I, a poor strolling girl am have to say to you. I was told by a Ron gentleman who picked me up last week, I hope, is absolved for what passed betw I say, I was told by such a person, who to convert me to his own religion, t in where popery prevails, besides the ac censed stews, there are large endow nts the *Incurabili*, I think he called them, past all remedy, and are allowed such and support as to keep them without until they expire. This manner of trea sinners has, methinks, great humanity in it. you are a person who pretend to carry yo tions upon all subjects whatever that occur

dour, and act above the sense of what mis-
tation you may meet with, I beg the favour
to lay before all the world the unhappy condi-
us poor vagrants, who are really in a way of
d of idleness. There are crowds of us
ier of livelihood has long ceased to be
to us; and who would willingly lead a new
me rigour of the virtuous did not for ever
s from coming into the world again. As it
pens, to the eternal infamy of the male sex,
you is not reproachful, but credulity
IS IN IOUS.

me leave, sir, to give you my history. You
ow that I am a daughter of a man of a good
on, tenant to a man of quality. The heir of
t house took it in his head to cast a favourable
me, and succeeded. I do not pretend to
promised me marriage: I was not a creature
to be taken by so foolish a story: but
ay with me up to this town, and introduced
grave matron, with whom I boarded for a
wo with great gravity, and was not a little
with the change of my condition, from that
ntry life to the finest company, as I believed,
whole world. My humble servant made me
d that I should always be kept in the plenti-
ion I then enjoyed; when after a very great
towards me, he one day took his leave of me
or five days. In the evening of the same day
landlady came to me, and observing me very
began to comfort me, and with a smile told
see the world. When I was deaf to all she
to divert me, she began to tell me with a
air that I must be treated as I ought, and
nese squeamish humours upon me, for my
d left me to the town; and, as their phrase is,

she expected I would see company, or I
treated like what I had brought myself to.
me into a fit of crying: and I immed
true sense of my condition, threw myself
floor, deploring my fate, calling upon all
good and sacred to succour me. While I
this agony, I observed a decrepid old fellow
into the room, and looking with a sense of p
in his face at all my vehemence and transport.
pause of my distresses I heard him say to the
less old woman who stood by me, "She
a new face, or else she acts it rarely." With
gentlewoman, who was making her market of
all the turns of my person, the heaves of my
and the suitable change of my posture, took o
sion to commend my neck, my shape, my e
limbs. All this was accompanied with
as you may have heard horse-cour
sale of nags, when they are
soundness. You understand by this
in a brothel, and exposed to the next bidder
could purchase me of my patroness. T
much the work of hell! the pleasure in
sion of us wenches abates in proportion to
grees we go beyond the bounds of innocence;
no man is gratified, if there is nothing left for
debauch. Well, sir, my first man, when
upon the town, was Sir Jeoffry Foible, who
tremely lavish to me of his money, and to
fancy to me that he would have car
my patroness would have taken any
for me; but as he was old, his coveto
strongest passion, and poor I was soon left
to be the common refuse of all the rake
bauchees in town. I cannot tell whether y
do me justice or no; till I see whether y

r not; otherwise, as I now live with Sal*, I give you a very just account of who and who s in this town. You perhaps won't believe I know of one who pretends to be a very testant, who lies with a Roman catholic: of this hereafter, as you please me. There to our house the greatest politicians of the Sal is more shrewd than any body thinks. ouy can believe that such wise men could go dy-houses out of idle purposes. I have heard ften talk of Augustus Cæsar, who had intrigues wives of senators, not out of wantonness

d pities you should be so severely as I you are; otherwise after one visit , you would soon understand that we women town are not such useless correspondents as y imagine: you have undoubtedly heard that a courtesan who discovered Catiline's conspi- . If you print this I'll tell you more; and am time,

SIR,

Your most humble servant,

REBECCA NETTLETOP.'

MR. SPECTATOR,

'I AM an idle young woman that would work my livelihood, but that I am kept in such a I cannot stir out. My tyrant is an old ow, who allows me nothing to appear in. e put one shoe and one slipper; no head-dress, upper petticoat. As you set up for a re- . I desire you would take me out of this way and keep me yourself.

EVE AFTERDAY.'

* A celebrated courtesan and procuress of those times.

'MR. SPECTATOR,

'I AM to complain to you of a set of impertinent coxcombs, who visit the apartments of us women of the town, only, as they call it, to see the world. I must confess to you, this to men of delicacy might have an effect to cure them; but as they are stupid, noisy, and drunken fellows, it tends only to make vice in themselves, as they think, pleasant and humorous, and at the same time nauseous in us. I shall, sir, hereafter from time to time give you the names of these wretches who pretend to enter our houses merely as Spectators. These men think it wit to use us ill: pray tell them, however worthy we are of such treatment, it is unworthy them to be guilty of it towards us. Pray, sir, take notice of this, and pity the oppressed: I wish we could add to it, the Innocent.' T.

N° 191. TUESDAY, OCTOBER 9, 1711.

——— ἐλαὸν ὄνειρον.

HOM. Il. ii. 6.

——— Deluding vision of the night.

POPE.

SOME ludicrous schoolmen have put the case, f
an ass were placed between two bundles of
which affected his senses equally on each s
tempted him in the very same degree, wh
would be possible for him to eat of eitl . ıı
generally determine this question to

f the ass, who they say would starve in the
of plenty, as not having a single grain of free-
determine him more to the one than to the
The bundle of hay on either side striking
ht I smell in the same proportion, would
m perpetual suspence, like the two mag-
vnich travellers have told us, are placed one
m in the roof, and the other in the floor of
t's burying-place at Mecca, and by that
they, pull the impostor's iron coffin with
equal attraction, that it hangs in the air be-
ooth of them. As for the ass's behaviour in
ce circumstances, whether he would starve
than violate his neutrality to the two bundles
, I shall not presume to determine; but only
otice of the conduct of our own species in the
perplexity. When a man has a mind to ven-
s money in a lottery, every figure of it appears
alluring, and as likely to succeed as any of
ows. They all of them have the same pre-
s to good-luck, stand upon the same foot of
ition, and no manner of reason can be given
man should prefer one to the other before the
is drawn. In this case therefore caprice very
acts in the place of reason, and forms to it-
me groundless imaginary motive, where real
bstantial ones are wanting. I know a well-
g man that is very well pleased to risk his
ortune upon the number 1711, because it is
ır of our Lord. I am acquainted with a tacker
ould give a good deal for the number 134 *.
e contrary, I have been told of a certain

year 1704 a bill was brought into the house of com-
ust occasional conformity; and in order to make it
ough the house of lords, it was proposed to tack it to
-bill. This occasioned warm debates, and at length

zealous dissenter, who being a great enemy to po
and believing that bad men are the most
in this world, will lay two to one on t
666 against any other number, because, says he,
is the number of the beast*. Several would pr
the number 12,000 before any other, as it
number of the pounds in the great prize. In
some are pleased to find their own age in
number; some that have got a number which
pretty appearance in the cyphers; and ot
cause it is the same number that succeeded in
lottery. Each of these, upon no other gr
thinks he stands fairest for the great lot, and tum
is possessed of what may not be improperly ca
'the golden number†.'

These principles of election are the
extravagances of human reason, which is or so su
a nature, that it will be exerting itself in the me
trifles, and working even when it wants
The wisest of men are sometimes acted‡ by
accountable motives, as the life of the fool and
superstitious is guided by nothing else.

I am surprised that none of the fortune-tellers, c
as the French call them, the *Diseurs de bonne A*
ture, who publish their bills in every quarter of
town, have turned our lotteries to their ad
Did any of them set up for a caster of f
figures, what might he not get by his pretenced
coveries and predictions?

I remember among the advertisements in the Pos

it was put to the vote; when 134 were for tacking: but
large majority being against it, the motion was over-rule
and the bill miscarried.

* In the Revelations. See ch. xiii. ver. 18.

† Alluding to the number so called in the Calendar.

‡ Actuated.

of September the 27th, I was surprised to see ollowing one:

his is to give notice, that ten shillings over above the market-price, will be given for the t in the 1,500,000l. lottery, No 132, by Nath. at the Bible and Three Crowns in Cheap-

advertisement has given great matter of spe- to coffee-house theorists. Mr. Cliff's prin- and conversation have been canvassed upon ccasion, and various conjectures made why he d thus set his heart upon No 132. I have ex- d all the powers in those numbers, broken into fractions, extracted the square and cube divided and multiplied them all ways, but not arrive at the secret until about three days when I received the following letter from an own hand; by which I find that Mr. Nath. Cliff ly the agent, and not the principal in this ad- it.

IR. SPECTATOR,

'I AM the person that lately advertised I d give ten shillings more than the current price ie ticket No. 132 in the lottery now drawing; secret which I have communicated to some who rally me incessantly upon that account. must know I have but one ticket, for which and a certain dream I have lately had more once, I was resolved it should be the number I approved. I am so positive I have pitched the great lot, that I could almost lay all I am of it. My visions are so frequent and strong this occasion, that I have not only possessed the ut disposed of the money which in all proba-

bility it will sell for. This morning in particular, I set up an equipage which I look upon to be the gayest in the town; the liveries are very rich, but not gaudy. I should be very glad to see a speculation or two upon lottery subjects, in which you would oblige all people concerned, and in particular,

Your most humble servant,

GEORGE GOSLING.

'P. S. Dear Spec, if I get the 12,000 pound, I'll make thee a handsome present.'

After having wished my correspondent good luck, and thanked him for his intended kindness, I shall for this time dismiss the subject of the lottery, and only observe, that the greatest part of mankind are in some degree guilty of my friend Gosling's extravagance. We are apt to rely upon future prospects, and become really expensive while we are only rich in possibility. We live up to our expectations, not to our possessions, and make a figure proportionable to what we may be, not what we are. We outrun our present income, as not doubting to disburse* ourselves out of the profits of some future place, project, or reversion that we have in view. It is through this temper of mind, which is so common among us, that we see tradesmen break, who have met with no misfortunes in their business; and men of estates reduced to poverty, who have never suffered from losses or repairs, tenants, taxes, or law-suits. In short, it is this foolish sanguine temper, this depending upon contingent futurities, that occasions romantic generosity, chimerical grandeur, senseless ostentation, and generally ends in beggary and ruin.

* Disburse seems to stand here for reimburse.

man who will live above his present circumstances, great danger of living in a little time much th them; or, as the Italian proverb runs, 'The who lives by hope, will die by hunger.'

s should be an indispensable rule in life, to con- our desires to our present condition, and, what- be our expectations, to live within the ss of what we actually possess. It will be enough to enjoy an estate when it comes into hands; but if we anticipate our good fortune, shall lose the pleasure of it when it arrives, and y possibly never possess what we have so foolishly inted upon. L.

N° 192. WEDNESDAY, OCT. 10, 1711.

——— Uno ore omnes omnia
Bona dicere, et laudare fortunas meas,
Qui gnatum haberem tali ingenio præditum.
TER. Andr. Act. i. Sc. 1.

——— All the world
With one accord said all good things, and prais'd
My happy fortunes, who possess a son
So good, so liberally disposed. ———
COLMAN.

TOOD the other day, and beheld a father sitting the middle of a room with a large family of chil- about him; and methought I could observe in countenance different motions of delight, as he ned his eye towards the one and the other of :m. The man is a person moderate in his designs

for their preferment and welfare: and
easy fortune, he is not solicitous to make a g
His eldest son is a child of a very towa
tion, and as much as the father loves
say he will never be a knave to improve
I do not know any man who has a ju
life than the person I am speaking of, or h
better guard against the terrors of
hopes of gain. It is usual in a crowd or
for the parent to name out of his
great officers of the kingdom. There
so very surprising in the parts of a child
own, that there is nothing too great to
from his endowments. I know a good w
has but three sons, and there is, she says, no
she expected with more certainty, than that she
see one of them a bishop, the other a judge,
third a court-physician. The humour is,
thing which can happen to any man's child,
pected by every man for his own. But my
whom I was going to speak of, does not flatter
self with such vain expectations, but has his eye
more upon the virtue and disposition of
than their advancement or wealth. Good
are what will certainly improve a man's fortune
reputation; but, on the other side, afflu
tune will not as probably produce good
the mind.

It is very natural for a man of a kind
to amuse himself with the promises his
makes to him of the future condition of his
and to represent to himself the figure they
in the world after he has left it. W
spects of this kind are agreeable, his fon
as it were a longer date to his own life;
survivorship of a worthy man in his son,
sure scarce inferior to the hopes of the con

own . That man is happy who can believe
t he will escape the follies and indis-
or which he himself was guilty, and pursue
ove every thing that was valuable in him.
continuance of his virtue is much more to be
l than that of his life; but it is the most la-
e of all reflections, to think that the heir of a
s fortune is such a one as will be a stranger to
f s, alienated from the same interests, and a
ter of every thing which he himself disap-
d. An estate in possession of such a successor
od man, is worse than laid waste; and the
, of which he is the head, is in a more deplo-
condition than that of being extinct.

hen I visit the agreeable seat of my honoured
d Ruricola, and walk from room to room re-
/ pleasing occurrences, and the expres-
ny just sentiments I have heard him ut-
see the booby his heir in pain, while he is
me honours of his house to the friend of his
, the heaviness it gives one is not to be express-
Want of genius is not to be imputed to any
but want of humanity is a man's own fault.
son of Ruricola (whose life was one continued
of worthy actions, and gentleman-like inclina-
s) the companion of drunken clowns, and
ws no sense of praise but in the flattery he re-
es from his own servants; his pleasures are meant
inordinate, his language base and filthy, his be-
iour rough and absurd. Is this creature to be
nunted the successor of a man of virtue, wit, and
ding? At the same time that I have this melan-
prospect at the house where I miss my old
, I can go to a gentleman's not far off it, where
a daughter who is the picture both of his body
mind, but both improved with the beauty and

modesty peculiar to her sex. It is she v lies the loss of her father to the world; she, w his name or fortune, is a truer memorial of her brother who succeeds him in both. offspring as the eldest son of my friend per father in the same manner as the ap is ghost would: it is indeed Ruricola, ll grown frightful.

I know not to what to attribute the b which this young man has taken, except v a certain severity and distance which l in towards him, and might, perhaps, e oc dislike to those modes of life, which amiable to him by freedom and affab y.

We may promise ourselves that no such ex will appear in the family of the Cornelii, father lives with his sons like their el and the sons converse with him as if they no other reason but that he is the wisest or acquaintance. As the Cornelii* are emine their good correspondence with each other to all that know them, as well as to th their friendship, good-will, and kind offi posed of jointly as well as their fortune, so one ever obliged one of them, who had ligation multiplied in returns from them al

It is the most beautiful object the eyes behold to see a man of worth and his an entire unreserved correspondence, kindness and affection between them,

* By the Cornelii, the Spectator is supposed to family of the Eyles's, merchants of distinction: Francis Eyles, esq. the father, who was a director o India company, and alderman of London, baronet 1 Geo. I. His eldest surviving son, bart. was afterwards lord mayor in 1727; an sons, Sir Joseph Eyles, knt. was sheriff of Londo

e satisfaction to all who know them. It
sublime pleasure which increases by the parti-
on. It is as sacred as friendship, as pleasure-
love, and as joyful as religion. This state
do not only dissipate sorrow, which would
re without it, but enlarges pleasures which
otherwise be contemptible. The most in-
thing has its force and beauty when it is
by a kind father, and an insignificant trifle has
t when offered by a dutiful child. I know
how to express it, but I think I may call it a
self-love.' All the enjoyments and
which a man meets with are regarded
as y concern him in the relation he has to
. A man's very honour receives a new va-
to him, when he thinks that, when he is in his
it will be had in remembrance that such an
was done by such an one's father. Such con-
tions sweeten the old man's evening, and his
quy delights him when he can say to himself,
I can tell my child, his father was either un-
ful, or unjust. My son shall meet many a
who shall say to him, 'I was obliged to thy
r; and be my child a friend to his child for

It is not in the power of all men to leave illustrious
, or great fortunes to their posterity, but they
very much conduce to their having industry, pro-
, valour, and justice. It is in every man's power
ve his son the honour of descending from a
ious man, and add the blessings of heaven to
ver he leaves him. I shall end this rhapsody
a letter to an excellent young man of my ac-
ntance, who has lately lost a worthy father.

'DEAR SIR,

'I KNOW no part of life more im
than the office of administering consolation: a
not enter into it, for I cannot but applaud y
grief. The virtuous principles you had fr
excellent man, whom you have lost, have
you as they ought, to make a youth of u
twenty incapable of comfort upon coming
session of a great fortune. I doubt not but you
honour his memory by a modest enjoyment of
estate; and scorn to triumph over his grave, by
ploying in riot, excess, and debauchery, what he
chased with so much industry, prudence, and
This is the true way to shew the sense you have
your loss, and to take away the disti
upon the occasion. You cannot recal your
your grief, but you may revive him to
by your conduct.'

T.

N° 193. THURSDAY, OCTOBER 11, 1711.

——— Ingentem foribus domus alta superbis
Manè salutantum totis vomit ædibus undam.

VIRG. Georg. ii. 461.

His Lordship's palace view, whose portals proud
Each morning vomit forth a cringing crowd.

WARTON, &c.

WHEN we look round us, and behold the variety of faces and persons which fill the with business and hurry, it is no unpleasant

ke guesses at their different pursuits,
: by their countenances what it is that so
engages their present attention. Of all
crowd, there are none who would give a
l to such inquiries better diversion for
s, than those whom we call good cour-
ı such as are assiduous at the levées of
ı. These worthies are got into a habit of
rile with an air, and enjoy a certain vanity
known for understanding how the world
In the pleasure of this they can rise early,
l sleek and well-dressed, with no other hope
e, but to make a bow to a man in court
nd be thought, by some insignificant smile
ot a little engaged in his interests and for-
t is wondrous, that a man can get over the
istence and possession of his own mind so
take delight either in paying or receiving
l and repeated civilities. But what main-
humour is, that outward show is what most
ue, rather than real happiness. Thus both
and idolater, equally impose upon them-
pleasing their imaginations this way. But as
very many of her majesty's good subjects
extremely uneasy at their own seats in the
where all from the skies to the centre of the
own, and have a mighty longing to shine
, or to be partners in the power of the world;
the benefit of these, and others who hanker
ng in the whisper with great men, and vex-
neighbours with the changes they would
ole of making in the appearance of a coun-
ns, it would not methinks be amiss to give
mt of that market for preferment, a great
rée.
ught I know, this commerce
and their slaves, very justly

might do so much good, as to incline the great to regard business rather than ostentation; and make the little know the use of their time too well to spend it in vain applications and addresses. The famous doctor in Moorfields, who gained so much reputation for his horary predictions, is said to have had in his parlour different ropes to little bells which hung in the room above stairs, where the doctor thought fit to be oraculous. If a girl had been deceived by her lover, one bell was pulled; and if a peasant had lost a cow, the servant rung another. This method was kept in respect to all other passions and concerns, and the skilful waiter below sifted the inquirer, and gave the doctor notice accordingly. The levée of a great man is laid after the same manner, and twenty whispers, false alarms, and private intimations, pass backward and forward from the porter, the valet, and the patron himself, before the gaping crew, who are to pay their court, are gathered together. When the scene is ready, the doors fly open and discover his lordship.

There are several ways of making this first pearance. You may be either half-dressed, and v ing yourself, which is indeed the most stately; this way of opening is peculiar to military men, whom there is something graceful in exp th selves naked; but the politicians, or have usually affected to be more reserve- serve a certain chastity of deportment. be hieroglyphical or not, this difference in the and civil list, I will not say; but have ever unc the fact to be, that the close minister is buttoned and the brave officer open-breasted on th casions.

However that is, I humbly conceive the of a levée is to receive the acknowledgm multitude, that a man is wise, bounteous, valiant,

. powerful. When the first shot of eyes is made, is wonderful to observe how much submission patron's modesty can bear, and how much ser- tude the client's spirit can descend to. In the vast ultiplicity of business, and the crowd about him, y lord's parts are usually so great, that, to the asto- shment of the whole assembly, he has something to y to every man there, and that so suitable to his acity as any man may judge that it is not without ents men can arrive at great employments. I have own a great man ask a flag-officer, which way was e wind; a commander of horse the present price of ts, and a stock-jobber, at what discount such a fund s, with as much ease as if he had been bred to each those several ways of life. Now this is extremely ; for at the same time that the patron informs ien of matters, he gives the person of whom he quires an opportunity to exert himself. What ds to the pomp of those interviews is, that it is rformed with the greatest silence and order imagin- le. The patron is usually in the midst of the room, d some humble person gives him a whisper, which lordship answers aloud, 'It is well. Yes, I am your opinion. Pray inform yourself further, you be sure of my part in it.' This happy man is missed, and my lord can turn himself to a busi- ss of a quite different nature, and off-hand give as od an answer as any great man is obliged to. r the chief point is to keep in generals, and if re be any thing offered that is particular, to be in ste.

But we are now in the height of the affair, and lord's creatures have all had their whispers round keep up the farce of the thing, and the dumb ow is become more general. He casts his eye to t corner, and there to Mr. Such-a-one; to the ier, 'And when did you come to town?' And

perhaps just before he nods to another; with him, 'But, sir, I am glad to see you, w think of it.' Each of those are happy for t nes four-and-twenty hours; and those who bow in undistinguished, and by dozens at a time, th have very good prospects if they may hope to : n at such notices half a year hence.

The satyrist says, there is seldom common sen in high fortune *; and one would think, to beh a levée, that the great were not only infatuated wi their station, but also that they believed all bel were seized too; else how is it possible they cou think of imposing upon themselves and o rs such a degree, as to set up a levée for any th b a direct farce? But such is the weakness of our ture, that when men are a little exalted in th condition, they immediately conceive they have ditional senses, and their capacities enlarged only above other men, but above human hension itself. Thus it is ordinary to see a gr man attend one listening, bow to one at a d and call to a third at the same instant. A gen new ribbands is not more taken with herself, does she betray more apparent coquetries, even a wise man in such a circumstance of c ship. I do not know any thing that I ever th so very distasteful as the affectation which corded of Cæsar; to wit, that he would dic three several writers at the same time. T an ambition below the greatness and cam ou mind. He indeed (if any man had preten greater faculties than any other mortal) was son; but such a way of acting is childish, and sistent with the manner of our being. It

* *Rarus enim ferme sensus communis in illa Fortuna* ————.

JUV. viii. 73.

he very nature of things, that there cannot be effectually dispatched in the distraction of ic ievée; but the whole seems to be a con- y of a set of servile slaves, to give up their own r to take away their patron's understanding.

T.

194. FRIDAY, OCTOBER 12, 1711.

——— Difficili bile tumet jecur.

HOR. 1 Od. xiii. 4.

With jealous pangs my bosom swells.

present paper shall consist of two letters which ve upon faults that are easily cured both in love friendship. In the latter, as far as it merely ds conversation, the person who neglects visit- in agreeable friend is punished in the very ession; for a good companion is not found y room we go into. But the case of love is re delicate nature, and the anxiety is inex- ie, if every little instance of kindness is not rocal. There are things in this sort of com- e which there are not words to express, and a may not possibly know how to represent what y tear his heart into ten thousand tortures. ne grave to a man's mirth, unattentive to his nrse, or to interrupt either with something that es a disinclination to be entertained by him, a it something so disagreeable, that the utmost which may be made in farther enmity cannot greater torment. The gay Corinna, who sets or an indifference and becoming heedlessness,

gives her husband all the torment imaginable out mere indolence, with this peculiar vanity, that she to look as gay as a maid in the character of a wife. is no matter what is the reason of a man's grief, if be heavy as it is. Her unhappy man is convinc that she means him no dishonour, but pines to de because she will not have so much deference to as to avoid the appearances of it. The author of following letter is perplexed with an injury that a degree yet less criminal, and yet the source of utmost unhappiness.

'MR. SPECTATOR,

'I HAVE read your papers which relate jealousy, and desire your advice in my case, whi you will say is not common. I have a wife, of who virtue I am not in the least doubtful; yet I be satisfied she loves me, which gives me as gr easiness as being faulty the other way would do. know not whether I am not yet more in that case, for she keeps possession of my a without the return of her's. I would desire your o servations upon that temper in some w n, will not condescend to convince their l their innocence or their love, but are wholly neg gent of what reflections the poor men their conduct (so they cannot call it crim , w at the same time a little tenderness of ver or regard to shew an inclination to please would make them entirely at ease. Do t women deserve all the misinterpretation w neglect to avoid? Or are they not in ac practice of guilt, who care not whether ey thought guilty or not? If my wife does the dinary thing, as visiting her sister, or tal with her mother, it is always carried with secret. Then she will sometimes tell a

quence, as if it was only want of memory made conceal it before; and this only to dally with my ty. I have complained to her of this behaviour gentlest terms imaginable, and beseeched her l who desired only to live with her like u friend, as the most morose and unsociable in the world. It is no easy matter to de- our circumstance, but it is miserable with this ation, that it might be easily mended, and yet dy endeavoured. She reads you, and there a pni e or two in this letter which she will know from me. If we enter into an explanation which y tend to our future quiet by your means, you ll have our joint thanks; in the mean time I am ch as I can in this ambiguous condition be any

SIR,
Your humble servant.'

'MR. SPECTATOR,

'GIVE me leave to make you a present of a ter not yet described in your papers, which t of a man who treats his friend with the same variety which a fantastical female tyrant prac- towards her lover. I have for some time had lship with one of those mercurial persons. ogue I know loves me, yet takes advantage of ondness for him to use me as he pleases. We by turns the best friends and the greatest stran- imaginable. Sometimes you would think us in- able; at other times he avoids me for a long , yet neither he nor I know why. When we meet by chance, he is amazed he has not seen me, is ent for an appointment the same evening; and I expect he would have kept it, I have known slip away to another place; where he has sat ing the news, when there is no post; smoking his

pipe, which he seldom cares for; and staring ab
him in company with whom he has had nothing to do,
as if he wondered how he came there.

'That I may state my case to you the re
I shall transcribe some short minutes I have
him in my almanac since last spring; for you
know there are certain seasons of the year, acco
to which, I will not say our friendship, but the
joyment of it rises or falls. In March A
was as various as the weather; in May
June, I found him the sprightliest best-humoured
low in the world; in the dog-days he was much
the indolent; in September very agreeable but very
busy; and since the glass fell last to changeable, he
has made three appointments with me, and l ke
them every one. However, I have good hopes or
this winter, especially if you will lend me your a
ance to reform him, which will be a great
pleasure to,

SIR,

Your most humble servant.'

October 9, 1711. T.

END OF VOL. VIII.

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